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A  
**HISTORY**  
 OF THE  
**TRANSLATIONS**

WHICH HAVE BEEN MADE OF THE  
**SCRIPTURES,**  
 FROM THE EARLIEST TO THE PRESENT AGE,

THROUGHOUT  
*EUROPE, ASIA, AFRICA, AND AMERICA.*

COMPOSED CHIEFLY WITH THE VIEW OF ASCERTAINING  
 IN HOW MANY NEW LANGUAGES

**The British and Foreign Bible Society**

HAS BEEN THE MEANS OF PREACHING THE GOSPEL.  
 NOW PUBLISHED AS AN APPENDIX TO A LATE PAMPHLET,

ENTITLED,  
 AN INQUIRY INTO THE CONSEQUENCES OF  
 NEGLECTING TO GIVE THE  
 PRAYER BOOK WITH THE BIBLE.

✓  
 BY HERBERT MARSH, D.D. F.R.S.

MARGARET PROFESSOR OF DIVINITY IN CAMBRIDGE.

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1812.



## PREFACE.

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IN my former pamphlet on the Bible Society, which relates entirely to its *home* department, I promised, in a future publication, to give some account of its operations in *foreign* countries. But as the promised publication has not followed so soon as was expected, it is proper that I should assign the cause of the delay.

My original design was to have divided the Inquiry itself into two parts, the one relating to the Society's operations at home, the other to its operations abroad. In the progress of the Inquiry relative to the home department, the danger of neglecting to give the Prayer-book with the Bible became more apparent at every step which was taken; and this danger was greatly augmented by the notion then propagated, even by Churchmen and Clergymen, that the spirit of true Protestantism required the distribution of the Bible alone. Because the Bible only is the *religion* of the Protestant, it was inferred, that the Bible only should be *distributed* by the Protestant. And so far was this notion carried only four months ago, that merely because I had contended that Churchmen should distribute *both* Bible and Prayer-Book, I



was publicly accused in my own University of entertaining principles which savoured of Popery. Thus the omission of the Prayer-Book was publicly *defended*, and its joint distribution with the Bible *condemned*. These facts are on record; they are recorded in the speeches and writings which the authors themselves have industriously circulated in every part of the kingdom. It was therefore high time, if the Church was worth preserving, to repel the erroneous notion in respect to the distribution of the Bible alone; it was high time to explain to the friends of the Establishment the consequences of neglecting to give also the Prayer-Book; and I have every reason to believe, that my endeavours to repel that erroneous notion, and to bring the Prayer-Book into more general notice, will, notwithstanding the personal abuse to which I have been exposed, produce effects most beneficial to the Church.

The Inquiry, therefore, which was instituted in the former pamphlet, being professedly confined to that single subject, it became unnecessary for my immediate purpose to enter at all into the foreign department. But having previously intimated my *intention* to do so, I determined that the pamphlet should be followed by a short Appendix, containing the information, which then appeared to be sufficient for the purpose. But, as very frequently happens in literary researches, the materials, as I went along, accumulated in such a degree, that the publication, which was designed only as an Appendix, has become a considerable and important work of

itself\*. To form a due estimate of what the Bible Society has performed in respect to *the translation of the Scriptures*, it is necessary, that we should know, what translations have been made, either before this Society existed, or independently of the Society's assistance. And it is the more necessary, that this estimate should be correct, because the immensity of the benefits, supposed to be conferred on *foreign* nations, is that which chiefly induces men to overlook or disregard the dangers at home†.

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\* I have given it therefore a title, which expresses its contents, though I have likewise used the word *Appendix* on the title-page, because I referred to it under this name in the former pamphlet.

† Mr. Vansittart, in his Answer to my Address to the Senate, after observing, that the Bible Society has "done more for the diffusion of Christianity, than has been effected in the same space of time in any age since the Apóstolic," illustrates this assertion by adding, that the Society "has in seven years been the means of preaching the Gospel in fifty-four languages." Now, as the persons who *translate* the Scriptures into any language, may with more propriety be considered as *the means* of preaching the Gospel in that language, than they who only reprint an existing translation; and as the printing of new editions, however numerous, can hardly be considered as exceeding every thing done since the apostolic age, Mr. Vansittart's expression, though certainly *capable* of two meanings, will be naturally understood, as signifying that the Society had *translated* the Scriptures into so many languages. And that it was so understood, I am well assured from various observations which were made on it, though Mr. V. has lately declared, that such was *not* his meaning. But there are other writers on this subject, who speak of *translations* in literal terms. For instance, Mr. Clarkson, in his Letter printed in the Ipswich Journal for

As it is unnecessary for our present purpose to attempt a *critical* examination of the several translations which have been made of the Scriptures, the account, which it is proposed to give of them, will

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November 23, 1811, said, that the Society had "*translated* the Scriptures into no less than *forty-three* different languages or "*dialects.*" Mr. Hardy, in his Speech at Leeds, (printed in the Cambridge Chronicle, Nov. 29, 1811) speaking of the exertions of the Bible Society, said, the Scriptures "*have been already translated into more than thirty languages; and, by the blessing of Providence on the labours of those employed, Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, Cappadocia, Pontus, and Asia, strangers of Rome, Jews and Proselytes, Cretes and Arabians, may hear in their own tongue the wonderful works of God.*" At the meeting at Bristol, Feb. 13, 1812, one of the speakers said, "*the Scriptures were translated or translating into twenty-five languages, in which they had not before appeared;*" and another represented the Scriptures as translated, through the exertions of the Society, into *twenty-one* languages (European and Asiatic), and that translations into *twenty-five* foreign languages were going forward. See the Proceedings, p. 7. 21. Now the diversity, observable in these several statements, is not favourable to the opinion, that any of them are very accurate. Yet in one point they all *agree*, namely, in shewing what importance is attached to the supposed extensiveness of the *translations* made by the Bible Society. These very numerous translations, thus ascribed to the Bible Society, constitute its chief attraction; another miraculous Pentecost is supposed to have arrived; and the imagination is hurried away by the splendid thought, that this Society is the means of preaching the Gospel to all nations, and in all languages. So much the more important is it to examine what translations of the Scriptures have been made independently of this Society, and *how many* have really been added to the former stock, by the *sole exertions* of this Society.



be rendered most perspicuous by a geographical arrangement. And to the several heads of this arrangement may be referred also what has been done in this respect by the British and Foreign Bible Society.

The labour, which is requisite for a work, containing notices, however short, of all the translations, which have been made of the Scriptures, from the earliest to the latest age, might sufficiently account, had no other cause intervened, for an interval of twelve weeks between the former and the present publication. I can assure my impatient adversaries, who have begun to suspect, that the *threatened Appendix* would never appear, that it comes before the public, as soon as it was possible to bring it.

Cambridge, 20th April, 1812.

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#### ERRATA.

- P. 19, note <sup>25</sup>, for 174 read 175  
32, line 2, — 1688 — 1668  
35, — 3, note <sup>19</sup>, for was read were

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## SECTION I.

### *Translations of the Scriptures into the Languages and Dialects of Europe.*

OF the languages, which were formerly spoken in Europe, and are now become dead languages, there are only *five*, in which we have translations of the Scriptures; namely, the Greek, the Latin, the Mæso-Gothic, the Anglo-Saxon, and the old Sclavonian. The Greek version might also be referred either to the Asiatic or African versions; and indeed the country, in which it was made, was Egypt. But as the European Greeks have used it from the earliest ages of Christianity, it may be placed in the present section. It was first printed in the Complutensian Polyglot, in 1515; but the very first edition of the Bible in *any* language was that of the Latin Vulgate, which was printed at Mayntz, in 1462. Of the Mæso-Gothic, if we except a few fragments of the epistle to the Romans, we have only the four Gospels extant, which were first printed at Dordrecht, in 1665. We have more remains of the Anglo-Saxon version: for beside the four Gospels, which were first printed in 1571, and the Psalms printed in 1640, the Pentateuch, with the books of Joshua, Judges, and Job, were printed in 1699. The whole Bible in the old Sclavonian language, was first printed in 1581, though the

Pentateuch had been published at Prague so early as 1519<sup>1</sup>. This version, though still used in the Russian Church, (in the same manner as the Septuagint and the Vulgate are used by the Greek and Roman Churches) is different from the *modern* Russian translation, of which mention will be made hereafter.

The translations however, with which we are particularly concerned at present, are those in the languages which are *now* spoken<sup>2</sup>. And of the European languages which are *now* spoken, there is *hardly one*, into which the Scriptures had not been translated before the existence of the British and Foreign Bible Society. The first printed edition of the Bible in any *modern* language was in the *German*, there being a copy preserved in the public library of the city of Leipsic, which was printed in 1467. An *Italian* Bible was published at Venice, in 1471. The next in order was a *Dutch* Bible, first printed at Cologne in 1475, and reprinted at Delft in 1477. In 1487 was printed at Paris a *French* translation of the Bible. The *Bohemian* translation of the Bible was first printed at Prague in 1488, where it was several times reprinted<sup>3</sup>. At

<sup>1</sup> See Michaelis's Introduction, vol. ii. p. 154.

<sup>2</sup> A detailed account of these translations, as far as the year 1720, may be seen in the folio edition of Le Long's *Bibliotheca sacra*; to which the reader may refer, when no other authority is quoted. The table of contents, at the beginning of the first volume, will immediately shew in which page the account of each version may be found.

<sup>3</sup> This first edition of the Bohemian version was unknown to Le Long, who mentions the Venice edition of 1506, as the first edition of the Bohemian Bible. But a copy of the Prague edi-

the beginning of the sixteenth century (for the precise date is not known) a *Spanish* translation of the Bible, in the dialect of Valencia, was printed at Amsterdam.

The preceding translations were made from the Latin Vulgate ; but in 1522 Luther published his translation of the New Testament from the Greek, which was followed by his translation of the Old Testament from the Hebrew, published in separate portions, and at different times, from 1523 to 1532. The whole was printed at Wittenberg in 1534. Of this translation, says Walch<sup>4</sup>, *Lutheri interpretatio ipsa codicis sacri Germanica non solum tam frequenter typis exscripta est, ut editiones ejus fere innumerabiles sint, sed etiam in alias conversa linguas vernaculas.* He then describes the translations, which have been made from Luther's ; namely, in the dialect of Lower Saxony, first printed at Lubeck in 1533 ; in the dialect of Pomerania, first printed at Barth in 1588 ; in the Swedish language, first printed at Upsal in 1541 ; in the Danish, first printed at Copenhagen in 1550<sup>5</sup> ; in the Dutch, in which the first edition of *this* translation appeared in 1560 ; in the Icelandic, first printed at Holum, in Iceland, in 1584 ; in the Finnish lan-

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tion of 1488, is preserved in the public library at Dresden. Walchii Bibliotheca Theologica, tom. IV. p. 130.

<sup>4</sup> Ib. p. 95.

<sup>5</sup> Of the later Danish editions Walch says, " non omnes conformatæ sunt ad *solam* Lutheri interpretationem." The *Swedish* version, at present used, is likewise different from that which was first printed.



guage, first printed at Stockholm in 1642<sup>6</sup>; in the Lettish or Livonian, first printed at Riga in 1689<sup>7</sup>; in the dialect of Upper Lusatia, first printed at Bautzen, in 1728; and in the Lithuanian language, in which the first edition of *this* translation was printed at Koenigsberg, in 1735<sup>8</sup>. To these may be added the translation of the Bible in the Helvetic, or German-Swiss dialect, first printed at Zürich in 1525-1529; for it was taken at least partly from Luther's translation<sup>9</sup>. In making the first printed *English* translation, that of Luther was likewise used<sup>10</sup>.

In 1543 a Spanish translation (in the Castile dialect) of the Greek Testament, was printed at Antwerp, and in 1553, of the Hebrew Bible. In 1561 was published at Cracow, a Polish translation of

<sup>6</sup> Another translation of the Bible in the Finnish language was printed at Abo, in Finland, in 1685. The New Testament, with the Psalter, in the Finnish language, had been already printed at Stockholm in 1548.

<sup>7</sup> This edition was accompanied with a translation in the *Esthonian* language. Le Long, vol. i. p. 447. An edition of the New Testament, both in Livonian and Esthonian, had been already printed at Riga, in 1685 and 1686. It was reprinted at Koenigsberg, in 1701. *Ib.* The Lettish, or Livonian, is a Sclavonian dialect. The Esthnish, or Esthonian, though spoken in the adjacent province of Esthland, or Esthonia, is a totally distinct language, being closely allied to the Finnish.

<sup>8</sup> A Lithuanian translation of the Bible, made by Chylinsky, had been already printed in London in 1660. Le Long, vol. i. p. 447.

<sup>9</sup> *Ib.* p. 399.

<sup>10</sup> See Michaelis's Introduction, vol. ii. p. 108, with the translator's note at p. 618.

the Bible, made by the Catholics<sup>11</sup>. In 1563 was published at Brescz, in Lithuania, a Polish translation of the Bible made by the Socinians, under the patronage, and at the expence of Nicolas Radzivil, and reprinted in 1572. A third Polish translation of the Bible was made by the Calvinists, whose first edition was printed in 1596<sup>12</sup>. In 1584 was printed at Wittenberg, a translation of the Bible into another branch of the Slavonian, that which is spoken by the Wenden, or Venedi. In 1588 was published the first edition of the Welsh Bible. In 1589 was printed the first edition of the Hungarian Bible<sup>13</sup>, reprinted at Hanau, in 1608, and again at Oppenheim in 1612. In 1636 was printed at Leyden, the first edition of the version, which became the *authorised* Dutch version. In the Romanese language, as spoken in the Engadine, a translation of the Bible was printed at Schuol, a town of the lower Engadine, in 1657. Another dialect of this language is that spoken by the Grisons, in which the Bible was printed at Coire in 1719. An Irish translation of the Bible, made by King, and revised by Bishop Bedell, was printed in London in 1685. The first edition of the old Slavonian, or old Rus-

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<sup>11</sup> Walchii Bibl. theol. tom. iv. p. 131. This edition was unknown to Le Long, who represents that of 1599 as the first published by the Catholics.

<sup>12</sup> The New Testament had been already printed in 1585; and it has been frequently reprinted at Thorn, Dantzic, Dresden, and other places.

<sup>13</sup> The Hungarian New Testament had been previously printed at Vienna, in 1574. The edition of the whole Bible in 1589 is noted by Walch (tom. iv. p. 130) but not by Le Long.

sian, has been already noticed ; but as this version, though the established version of the Russian Church, is no longer intelligible to the common people, a translation of the Bible into the modern Russian was made by Glück, a Livonian clergyman, and printed at Amsterdam in 1698. In 1763 the Society for promoting Christian Knowledge published the Bible in the Manx language. In 1767 the New Testament was published in Gaelic, and in 1802 the Old Testament<sup>14</sup>. In the same

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<sup>14</sup> As a writer in the British Review, (No. v. p. 139) with the usual propensity of the advocates for the British and Foreign Bible Society, speaks of the great want of the Gaelic Bible, "till the Society *translated* and dispersed it in that language," I will appeal to the records of his own Society to prove, that the Bible was not only *translated* into Gaelic, but printed and circulated in that language before the *existence* of the British and Foreign Bible Society. In the Appendix to the second Report, No. XXIII. is printed a Letter, dated Edinburgh, 12th of April, 1806, from the Secretary to the Society for propagating Christian Knowledge, which, like the English Society for promoting Christian Knowledge, not only existed, but contributed to the circulation of the Scriptures long before the formation of the modern Bible Society, in the praises of which the merits of all other Societies are now to be forgotten. In this letter from the Society in Scotland it is stated, that a translation of the New Testament into the Gaelic language, made by the Rev. James Stewart, Minister of Killin, "was printed *at the expence of the Society*, in 1767." It is added that, "a *new* edition, consisting of *twenty thousand* copies, was "afterwards printed, and has been in circulation for *several years*." The Highlanders therefore had not been left *destitute* of the Scriptures, before the formation of the Bible Society. Nor was the translation confined to the New Testament. For a translation of the Old Testament (as appears from the

year was published at Lisbon the Bible in the Portuguese language <sup>15</sup>. Lastly, before the year 1804, the Bible in the language of Lapland (in which certain portions of it had been already printed in 1648) was published at Stockholm, though I know not the year of the first edition <sup>16</sup>.

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same letter) was printed in 1802, to the amount of *five thousand* copies, and likewise at the expence of the Society in Scotland. Nor did this Society rest here. For “soon after the publication of this work (as is added in the same letter) the Directors, anxious to promote the circulation of the Gaelic Scriptures——resolved to print an impression of *twenty thousand* copies. From many generous individuals and societies, contributions were received, which, though not adequate to the expence incurred, encouraged them to proceed with the work.” It appears from the same letter, that they *did* proceed with the work, and when this letter was written, the Secretary says, “The Directors indulge the hope, that the whole will be completed *in the course of the ensuing summer.*” Thus matters stood on the 12th of April, 1806, when the British and Foreign Bible Society had contributed *nothing* to the Gaelic Bible; for the very first entry which I find under this head, is among the disbursements for the year, ending 31st of March, 1807, where 771*l.* is entered on account of the Gaelic Bible. But they seem to have had a *quid pro quo*. For the Secretary to the Society in Scotland concludes with the following proposal: “I am further charged to offer to the Directors of the Bible Society, ten thousand copies of the Gaelic Bible, being one *half of the impression*, on condition that they pay *half of the expence* thereby incurred.”

<sup>15</sup> The New Testament had been already printed in 1681, at Amsterdam; and the Pentateuch, with some other portions of the Old Testament, had been printed at Tranquebar.

<sup>16</sup> This will presently appear from a letter written by the Stockholm Society, *Pro fide et Christianismo*,

The modern translations hitherto mentioned are all translations of the WHOLE Bible; but there are others, in which we have only the New Testament entire. In 1553 a Croatian New Testament was printed at Tübingen; and in 1571 was printed at Rochelle, a New Testament, in the Basque dialect. In 1638 the New Testament was printed at Geneva in modern Greek<sup>17</sup>. Another edition was printed in London in 1703, which was reprinted at Halle in 1710, with the ancient Greek in a parallel column. In 1648 was printed at Belgrade, a translation of the New Testament in the Wallachian language. Le Long, who has noticed it, (tom. i. p. 373) refers to No. 5225 of the Bodleian *manuscripts*, whence a doubt might arise whether this copy of the Wallachian New Testament was not *written* at Belgrade, in 1648. But in the catalogue of the Bodleian manuscripts, the number 5225 is, “*Novum Testamentum Valachium impressum.*” It is therefore a *printed* edition, though of all editions probably the most scarce. In 1666 was printed at Oxford, the New Testament, in Turkish, by Lazarus Seaman<sup>18</sup>; and in 1686 was

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<sup>17</sup> The Jews at Constantinople had already translated the Hebrew Pentateuch into modern Greek, and printed it in 1547; and still earlier, namely, in 1543, the Psalter had been printed in modern Greek at Venice. See Le Long, *Bibl. sacra.* ed. Masch. P. II. vol. ii. sect. 2.

<sup>18</sup> Whether the Turkish New Testament, which the Edinburgh Missionary Society is printing at Karass, on the borders of the Caspian sea, and for which the British and Foreign Bible Society has furnished types and paper, is Seaman's translation,



printed a New Testament in a particular *dialect* of the Esthonian language<sup>19</sup>. To these *printed* translations may be added a translation of the whole Bible into the Catalonian dialect; and translations of the New Testament into the dialects of Piedmont and Provence. The places, where manuscripts of these three translations are preserved, may be seen on consulting the *Bibliotheca Sacra*.

The preceding statement shews what pains had been taken in every part of Europe with translations of the Scriptures, long before the existence of the Bible Society; it shews, that little or nothing was left to this Society, in respect to the European languages and dialects, but to *re-print existing trans-*

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or quite a new translation, I do not know. Seaman's translation, according to Helladius, (*De statu Ecclesiæ Græcæ*, p. 137, 289) has been much esteemed; and Dr. Callenberg, who presided over the Oriental, or Jewish and Mahomedan Institution, at Halle, reprinted there, for the purpose of sending them into Turkey, the Gospel of St. Luke, the Acts of the Apostles, the Epistles of St. Paul to the Romans and to the Hebrews, and the first Epistle of St. John, with the beginning of his Gospel. See Le Long. *Bibl. sacra*. ed. Masch. P. II. vol. i. p. 168.

<sup>19</sup> See a Letter, written by a respectable Lutheran Minister, in the island of Nucko, in Esthonia, printed in the Society's second Report, Appendix, No. XIV. He observes, that "the Bible, in the Esthonian language, has been repeatedly printed at Reval:" but he is mistaken in respect to the *first* edition of it. The Esthonian Bible was *first* printed at *Riga*; and not in 1739, as he says, but in 1689. See the preceding note 7. Perhaps the accounts may be reconciled on the supposition, that 1739 was the year in which the Esthonian Bible was first printed *by itself*: for the *Riga* edition of 1689 contained also the Lettonian or Livonian Bible.

*lations.* And however beneficial it may be to reprint editions, in order to supply the place of such as are exhausted, let not those who merely reprint and distribute, claim the *whole* merit, or regard themselves as the *sole* means of preaching the Gospel in those languages, as if nothing were due to the learned and industrious *translators*, as if nothing were due to the munificence of those, under whose patronage, and at whose expence, those translations were originally printed. In fact, the first *translators* afforded the *means* of preaching the Gospel in the languages into which they translated it; whereas they, who only reprint what had been printed before, however meritorious their exertions may be, *augment* only the means which already existed <sup>20</sup>.

Nor let it be imagined, that all the European translations were become so scarce, or that the editions of them had been so few, that, without the intervention of the Bible Society, the inhabitants of those countries would have had no access to the Word of God. I have in general mentioned only the *first* edition of each translation, which presents to the reader an *historical* view of them; but most of them have been many times reprinted, and some of them so *very* frequently, that it would be difficult, if not impossible, to recount the editions. It is true, that in the *Catholic* countries of France, Italy, Spain, and Portugal, translations of the Scrip-

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<sup>20</sup> Dr. Buchanan says, "The learned man, who produces a translation of the Bible into a new language, is a greater benefactor to mankind, than the prince, who founds an empire." See his Ecclesiastical Establishment for British India, p. 70.

tures are not common. Nor will they ever become so, while the use of them is discouraged by the Catholic Clergy; for the individual examples of encouragement, which have been occasionally quoted, are certainly exceptions to the general rule, which especially applies to *Protestant* editions of the Bible<sup>21</sup>. And whenever that encouragement becomes

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<sup>21</sup> To say nothing of that decree of the Council of Trent which prohibits the indiscriminate use of the Scriptures, the Catholic Clergy, however liberally they may interpret that decree, cannot, consistently with their own religion, admit the introduction of *Protestant* Bibles, in which the *apocryphal* books of the Old Testament are separated from the *canonical*, as books, which, according to the sixth of our Articles, the Church of England does not apply "to establish any doctrine." For the Church of Rome *rejects* this distinction, and assigns the same authority to the books, which we call apocryphal, as to those which we call canonical. In the Latin Vulgate, which is the authorized version of the Church of Rome, the former are intermixed with the latter, some being placed in one part, others in other parts of the Bible; as is the case also in the manuscripts of the Greek Bible, from which the Latin version was originally taken. But when Luther translated the Hebrew Bible into German, he admitted into the *Protestant* Canon only the books, which were contained in the Hebrew Canon, and referred those books to a *separate* class, by the name of apocryphal, which were contained in the *Greek* and *Latin* Canon, but not in the *Hebrew*. This distinction has been adopted by Protestants in general: and hence the French Bibles, which have been printed in Germany, Switzerland, Holland, and England, for the use of French Protestants, are printed like our English Bibles, either *without* the Apocrypha, or with the apocryphal books placed together in a separate class. Since therefore the Church of Rome considers the books, which we call apocryphal, as being equally canonical, or as having equal authority with the other books of the Old Testament, we may be assured, that the Catholic Clergy in ge-

general, France especially will be able to supply *itself* much better than they can be supplied by *us*. Indeed the French translations of the Scriptures, which have been already made, are more numerous than those in any other language; and the account of them, with their several editions, occupies not less than twenty folio pages of the *Bibliotheca Sacra*.

If we turn to the *Protestant* part of the European Continent, we shall find, that the Scriptures in the four principal languages, German, Dutch, Danish, and Swedish, were common, and easily procured,

neral (though there is no rule without an exception) will object to the introduction of *Protestant* Bibles where a portion of Scripture, equal in *their* opinion to the rest, is either totally rejected, or separated from the other books, as of less value. On this subject the British and Foreign Bible Society had very early intimation: for in the Appendix to the first Report, No. X, is printed a Letter from a Catholic Clergyman in Suabia, who, though very liberally disposed, yet is compelled to say, “ Let me however candidly observe, that a *Protestant* edition of the Bible would hardly be suffered to have its free course, after all I know of the minds of most of the Catholic people and Clergy. It ought therefore to be either a *Catholic* edition of the Bible, or, if a *Protestant*, it ought to have the same *appearance*, as if printed in a Catholic town; for instance, the books of the Bible ought to be placed in an order *different* from that which is generally adopted in *Protestant* Bibles.”— Whether the French Bible, which the Society has stereotyped, is printed according to this advice, I do not know. I hardly suppose that it *is*; because it would be contrary to *our* religion to place the apocryphal books on a level with the canonical. On the other hand, if it is *not*, the Letter above quoted is sufficient proof, that it will “ *hardly be suffered to have its free course*” in Catholic countries.



long before the existence of the Bible Society. The truth of this assertion, in respect to the Dutch, Danish, and Swedish, (and even in respect to the Finnish and Laponese versions) is confirmed by the records of the Society itself. In the Appendix to the very first Report, No. XVII, is printed the "Extract of a Letter from a respectable Minister in Holland, dated October 26, 1804;" in which year the Society was founded, and began to make inquiries, whether there was a scarcity of Bibles on the Continent. Now this respectable Dutch Minister says in this very Letter, "With *us*, there is, "thank God, *no scarcity of Bibles.*" And a few lines afterwards, he says, "Even the poorest person among us can *easily* procure a Bible; and "our Deacons make strict enquiry of their indigent parishioners, whether they possess a Bible, "and read it." In the same Appendix, at No. XVI, is printed "the extract of a Letter from the "Society *Pro fide et Christianismo*, at Stockholm, "addressed to the Rev. G. Brunmark, Chaplain to "the Swedish Embassy at the Court of St. James's, "dated Stockholm, May 31, 1804." The first paragraph of this Letter, which is signed O. Linderholm, is as follows: "In answer to your question, "made in behalf of the British and Foreign Bible "Society, "whether the inhabitants of Sweden in "general, and the Laplanders in particular, are "sufficiently well provided with Bibles," we do "with heartfelt satisfaction inform you, that, owing "to the gracious and paternal care of the government of our country, as well as from the Gospel "light and zeal which have generally spread among



“ individuals, *no want exists at present of this Holy Book*, which contains in it the fountain of all knowledge, bringing salvation, and producing good-will among men: and moreover, that *Bibles in the Finland and Lapland languages are now currently printed at this place*, and distributed either gratis or at very reduced prices, by Societies formed for that benevolent purpose<sup>22</sup>. The Danish Society for promoting the Gospel and true Christianity, addressed a Letter to the British and Foreign Bible Society, dated June 17, 1807, which is remarkable on various accounts<sup>23</sup>. It begins, “ Labouring for one and the same end with you, in dispersing books adapted to excite and

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<sup>22</sup> That no want exists of Swedish Bibles, appears further from the following remarkable fact. At the beginning of the year 1807, which was previous to any remittance of the Bible Society to Sweden, twelve hundred Swedish prisoners were brought to Leipsic, then in the possession of the French; and it was a matter of notoriety, that among these twelve hundred men, there was hardly one who had not a Swedish Bible in his knapsack. I state this on the authority of a person, who was in Leipsic at that very time.—In 1808, the Society *Pro fide et Christianismo*, addressed another Letter to the Chaplain of the Swedish Legation, in which they commend the exertions of the Bible Society: but no mention is made of any want of Bibles in Sweden. See 4th Report, Appendix, No. V. I must not however neglect to mention, that *another* Society was founded at Stockholm, at the end of 1808, by the name of the *Evangelical Society*: that this Society, in a Letter dated February 20, 1809, applied to the Bible Society for *pecuniary assistance* toward a new edition of the Swedish Bible; and that, in this Letter, complaint is made of a *want of Bibles* in Sweden. See the Society's fifth Report, Appendix, No. IV.

<sup>23</sup> It is printed in the fourth Report, Appendix, No. IV.

“cherish the pursuit of piety, but especially the  
“sacred Scripture itself, we cannot, &c.” It then  
proceeds to speak of a new edition of the *Icelandic*  
Testament: “You have, dearest Brethren, been  
“long ago informed, that, upon receiving indubi-  
“table accounts of the scarcity of the Holy Scrip-  
“tures in Iceland, we resolved to have a new edi-  
“tion of the New Testament in the Icelandic lan-  
“guage, printed without delay. This resolution  
“has, through the divine favour, *been carried into*  
“*effect*”<sup>24</sup>” In a subsequent paragraph is said,

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<sup>24</sup> From this passage, it appears, that the late edition of the Icelandic Testament, was undertaken by the Danish Society for promoting the Gospel *at their own suggestion*. This appears also from the third Report of the British and Foreign Bible Society; where, in allusion to the want of Bibles in Iceland, and the resolution of the Danish Society to supply it, we find, “that  
“some respectable persons in Denmark, with a view to supply  
“this deficiency, *had resolved* to print an edition of 2000 co-  
“pies of the New Testament in the Icelandic dialect, under the  
“direction of a native Icclander of great respectability, who  
“has generously offered his service for correcting the press.” It is true, that the number of copies of this edition was considerably *augmented*, in consequence of pecuniary aid from the Bible Society; as further appears from the next page of the Report, where mention is made of “*increasing* the proposed  
“edition of the Icelandic New Testament to 5000 copies.” But it is equally obvious, from this very expression, as well as from the passage in the Letter of the Danish Society above quoted, that an edition of the Icelandic Testament, though consisting only of *two* thousand copies, would have taken place, even *without* the intervention of the Bible Society. For the late supply of the New Testament, therefore, in the Icelandic language, the Icelanders were indebted, in the first instance, to the *Danish Society*. In like manner, the new edition of the

“ With us, in Denmark and Norway, there is not  
 “ so great a scarcity of the sacred Scriptures; for  
 “ not to mention, that, beside the entire Bible, the  
 “ New Testament, in the Danish language, is to be  
 “ procured at a *moderate price*, and that the po-  
 “ verty of the common people is *not an obstacle to*  
 “ *the purchasing, if they please, individually, a copy*  
 “ *of the sacred Scriptures.* Every year, agreeably  
 “ to the direction of a fund *some years ago be-*  
 “ *queathed*, a considerable number of books is  
 “ given away, and gratuitously distributed among

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Icelandic Bible was not only undertaken, but supported by a fund raised in Denmark for that purpose, before any contributions were even *voted* for the Icelandic Bible by the Society in England. This appears from the very words used by the Committee of the Bible Society in their Summary Account for 1809, p. 12; when, after mentioning the 3000 copies of the New Testament, printed at the expence of the Society, is added: “ The sum of 300l. has also been voted by the Society in aid of a *fund raising in Denmark* for printing the whole Bible in the “ Icelandic dialect.” These very words are again used at p. 12 of the Summary Account for 1810: and they sufficiently shew, that, though the Bible Society has *contributed* toward the publication of a new edition at Copenhagen, as well of the Icelandic Bible, as of the Icelandic Testament, its advocates do great injustice to the Danish Society, when they assume for their *own* Society either the credit of *commencing* the new edition of the Icelandic Scriptures, or of supplying exclusively the funds for its execution. And to shew that such representations are really made, I need only appeal to Mr. Scott’s Sermon for the benefit of the Bible Society; when, speaking of the scarcity of the Scriptures in Iceland before the late supply, he adds, (p. 39), “ That the Bible Society has furnished this interesting people “ with 5000 copies of the New Testament, and is preparing for “ them an edition of the entire Bible.”

“ the provinces of both kingdoms. Our Society  
“ has besides, within the space of a few years, an-  
“ nually supplied about 400 copies of the New  
“ Testament, which are also distributed gratis. It  
“ now only remains to be wished, that a desire to  
“ *read and study* the truths of the sacred Scrip-  
“ tures, and make a right improvement of them,  
“ may more and more increase, &c.”

Let us now consider the question in respect to *Germany*. And here I must confess, that having resided twelve years in the University of Leipsic, having had constant intercourse with the most distinguished among the literary characters of Germany, and having thus become well acquainted with the general state of literature in that country, I have felt equal surprise and indignation at the representations which have been lately made, in respect to the Continent in general, and to Germany in particular, on the state of religious knowledge, and the scarcity of the Bible. Mr. Dealtry, in his *Vindication*, p. 39, says, “ The continent of  
“ Europe, it is well known, was in the year 1804,  
“ with respect to religious knowledge, in a state of  
“ the most deplorable degradation.”—“ In some few  
“ places indeed (Mr. Dealtry adds) the Scriptures  
“ were to be found.” But that among these *few places*, he did not include Germany, appears from what he says in the next page but one, where, speaking of the “*extreme scarcity* of the Scriptures,” he adds, “ This remark is meant *particularly* to  
“ apply to Prussia, Bohemia, Germany, and Swit-  
“ zerland.” And to shew the deplorable *state of degradation*, in which he represents the Con-



continent, before the formation of his wonder-working Society, in a still more deplorable light, he says, p. 35, "Great Britain is the only nation in the world, which, before the establishment of the Bible Society, had in modern times shewn any anxiety for the dispersion of the Scriptures." Indeed he goes so far at p. 39, as to say, that "a famine of the sacred word prevailed on every side."

Now, to say nothing at present of the very extraordinary exertions made in the last century by the German Missionaries, to translate and disperse the Scriptures in India, to say nothing at present of the similar exertions on the part of the Dutch, the Letters from Sweden and Denmark, above quoted, afford abundant proofs of "*anxiety for the dispersion of the Scriptures*" in these countries, independently of any stimulus from the British and Foreign Bible Society. We have seen, that the respectable Society, *Pro fide et Christianismo*, at Stockholm, after having stated, that there was no want of Swedish Bibles, and that even Lapland and Finland Bibles were then currently printed at Stockholm, adds, that they are "distributed either gratis, or at very reduced prices, *by Societies, formed for that benovolent purpose.*" Now the Societies, to which allusion is here made, as well as the Society, in the name of which the Letter is written, must have existed *before* the British and Foreign Bible Society, for the Letter is dated May 31, 1804.—The above quoted Letter from the Danish Society, though dated June 17, 1807, shews, that *this* Society also had shewn "anxiety for the dispersion



“of the Scriptures” before the existence of the British and Foreign Bible Society; for they speak of their exertions for the distribution of the Scriptures as having been continued many years. In fact, they had continued not less than *ninety* years: for the Danish Society for promoting the Gospel was founded by Frederick IV. in 1714. And with respect to Germany “an anxiety for the dispersion of the Scriptures” has been uninterruptedly displayed there from the invention of printing to the present day.

They *began* with printing the Scriptures; for a Latin Psalter was printed by Fust and Schoeffer so early as 1457; they printed the whole Latin Bible so early as 1462; and a German translation was printed in 1467.

Indeed I believe a greater number of Bibles, in various languages, has been produced by Germany than by the rest of Europe put together. So great has been the industry of the Germans in this respect, that by the exertions of an *individual*, Elias Hutter, Hebrew Professor at Leipsic, at the end of the sixteenth century, the Old Testament was printed in *six* languages, and the New Testament in *twelve* languages<sup>25</sup>. It has been already ob-

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<sup>25</sup> Walch Bibliotheca Theologica, tom. iv. p. 36. 174. If we except the Mohawk and Esquimaux, in which the Bible Society has printed only the Gospel of St. John, the number of languages in which the New Testament has been printed at the expence of this Society in England amounts *likewise* to *twelve*; namely, Greek, English, Welsh, Gaelic, Irish, Manks, French, Spanish, Portuguese, Italian, Dutch, and Danish. See the Summary

served, that a *German Bible* was printed so early as 1467; and before the expiration of the fifteenth century seven other editions were printed, chiefly at *Nürnberg* and *Augsburg*. But to pass over other German translations and editions, let us confine our present consideration to the authorised version, the version of Luther. We have seen that this version was printed in separate portions from 1522 to 1532, and that the whole of it was printed in 1534. From that time to the year 1600 Le Long enumerates between sixty and seventy editions; and it is scarce possible that he should have been acquainted with them all. Likewise during the seventeenth century there was hardly a year without an edition; and the places where they were chiefly printed were Wittenberg, Leipsic, Dresden, Luneburg, Brunswick, Frankfort, Nürnberg, and Strasburg. In 1712 Baron Canstein founded at Halle an Institution for the sole purpose of printing Bibles, especially *German Bibles*, according to Luther's version. This institution has been in a state of never-ceasing activity. In the printing-office of this institution the frames are kept constantly set for the whole Bible, of various sizes,

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Account for 1811, p. 23. These reimpressions are precisely equivalent to the labours of *one man* two hundred years ago. But so eager are the advocates of the Bible Society to claim the merit of *translations*, that one of the orators at the late anniversary meeting at Bristol, instead of saying that the Scriptures had been *printed* by the Society in twelve European languages, said they had been "*translated* into twelve European" languages. See p. 21 of the Proceedings of the Public Meeting at Bristol, Feb. 13, 1812.

from the folio to the duodecimo; and the Bibles and Testaments which have emanated from this institution amount to more than *three millions of copies*. Dr. Knapp, Director of the Orphan-house in Halle, (than whom we cannot have better authority) in a letter printed in the Second Report of the Society, Appendix No. IX. speaking of the Canstein Bible Institution, says, “ This establishment has now subsisted ninety-five years, during which time above three millions of copies, either of the whole Bible or of the New Testament, have been printed in different languages, and dispersed, not only throughout most of the European countries, but even throughout America and the Russian colonies in Asia. Many thousand copies have been given away gratis to the poor, and the most signal blessing has attended the whole undertaking.” Dr. Knapp subjoins, that “ unto this very day Bibles are printing in such large numbers, that there is always a considerable store of them for sale.” Nor is the Canstein institution the *only* source from which German Bibles have emanated during the last century. I have now before me a catalogue, by no means including all the editions of Luther’s version, which were published only in the *first* half of the last century, and even these amount to more than *eighty*. Nor were these editions confined to a few places only; they were printed at Hamburgh, Luneburgh, Brunswick, Minden, Lemgo, Stade, Rostock, and Koenigsberg, in the North; at Dresden, Leipsic, Wittenberg, Jena, Gotha, Erfurt, Altdorf, in the centre; at Tübingen, Stuttgart,

Ulm, Ratisbon, in the South; to which may be added five editions printed at Bâle in Switzerland. See Walch. Bibl. Theol. T. iv. p. 89—95. Now all these editions are *independent of the Canstein Institution*, and the produce of only half a century. They are independent of the Institution, of which Dr. Knapp says “*unto this very day Bibles*” are printing in such large numbers, that there is “*always a considerable store of them for sale.*” Yet we are told that there is a *scarcity* of Bibles in Germany, and that Great Britain is the *only* nation in the world, which in modern times had shewn any anxiety for the dispersion of the Scriptures, till the British and Foreign Bible Society had given an impulse to the Continent. I have in my possession a middle-sized octavo edition, printed at the Canstein Institution, with the prices of this *octavo* edition, according to the different kinds of paper. My copy cost about fourteen pence English unbound, but there are copies on inferior paper, which cost less. Now this edition contains the Old and New Testament with the Apocrypha, very numerous references to parallel passages, an Introduction to the Study of the Scriptures, and a glossary of difficult expressions. All this is to be had on very decent paper for about fourteen pence, and on inferior paper for about a shilling. The duodecimo edition is of course still cheaper. In fact, there is no country in Europe where the common people have the means of obtaining the Scriptures at so low a price, and where they *do* obtain them so generally, as in Protestant Germany. Indeed it is obvious, that the *sale* must keep pace with the *editions*, or

the editions could not have proceeded to such an extent. I have passed summer after summer among the German peasants, have been in the habit of visiting their houses, and, as far as my intercourse has extended, I have found them copiously supplied with Bibles. I have been therefore much surprised that Mr. Steinkopff, the foreign secretary, who certainly *ought* to know the state of his own country in respect to Bibles, should ever have spoken, in general terms, of *Germany* as wanting Bibles<sup>26</sup>. However, he has since *corrected* his accounts of Germany; and in the *last* edition of the Cambridge

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<sup>26</sup> According to the Cambridge Chronicle of December 13, 1811, in which the speeches made at Bedford were inserted by order of the Bedford Committee, Mr. Steinkopff “dwelt on “the great dearth of Bibles in foreign countries, which had “long laboured under the want of them, a want which the “liberality of the British and Foreign Bible Society was now “daily supplying.—He then reverted to the labours of the “parent institution, which during the short period of its “establishment had *translated* the Word of God into the German, the Dutch, the French, the Spanish, the Portuguese, “and the *ancient* and modern Greek languages.” Now to say nothing of the *ancient* Greek language, even the most *learned* among his hearers might conclude, that at least the *Germans* were indebted to this Society for the Scriptures in their own language. At Ipswich, “He should not love his own country, “he said, could he forget to mention, that a German Testament had been printed, and that a German Bible was now “printing.” Of course therefore his hearers, who probably knew nothing of the state of Bibles in Germany, must conclude, that the Germans were destitute of the Scriptures in their own language, till his Society had provided them. See the Suffolk Chronicle, 14 December, 1811.



Speeches, made at the Meeting for the Auxiliary Society, he is represented as having said, " And  
" here let me distinctly state, that though there  
" are provinces, districts, towns, and villages in  
" Germany [among which Saxony stands promi-  
" nent] where the Bible is cheap and plentiful, still  
" there are others in that extensive empire, in  
" which it is greatly wanted, chiefly among the  
" Protestants in Austria and Alsace, many of whom  
" have applied in a most pressing manner for a  
" supply." Here then we see from Mr. Steinkopff's own acknowledgment, that the *chief* want of German Bibles is in Austria and Alsace. That there is a want of German Bibles in *Alsace*, and that application has been consequently made for them, I can readily believe, as it is more than an hundred and thirty years since *Alsace* was *detached* from Germany, and was converted into a province of *France*. But for this very reason, it is not quite consistent with historical accuracy to reckon it *at present* as a part of Germany. The want of Bibles therefore in Germany, by the foreign secretary's own account, is reduced at last to the circle of Austria, in which it cannot be supposed that the Bible is so common as in the *Protestant* circles of Germany. But even in Austria they, who choose it, may obtain German Bibles to any amount, though on account of the carriage, they will be somewhat dearer than in Saxony: and I have now before me the catalogue of Trattner, a Vienna bookseller, printed in 1793, in which Luther's German version has a place, as a common article of sale.

I have proved therefore, as I hope, by satisfactory evidence, that in the Protestant part of the European continent there was an abundant store of Bibles in the four principal languages, the German, the Dutch, the Danish, and the Swedish, before the formation of the British and Foreign Bible Society. It has been further shewn, that, before this period, even Lapland and Finland Bibles were "currently printed" at Stockholm, and either distributed gratis, or sold at reduced prices; and that though the Scriptures a few years ago were become very scarce in Iceland, for want of new editions, the inhabitants of that country were indebted for their late supply, in the first instance, to the Danish Society for promoting the Gospel. Lastly, it appears that among the European languages, in which the British and Foreign Bible Society has printed, or assisted in printing, the Scriptures, there is *not one* into which the Scriptures had not been *already* translated.

But though they have only reprinted existing European translations, I would not be understood as if I thought there was no merit in printing a translation of the Scriptures because it had been printed before. I have no desire to deprive the Society of the credit which is really due to it; but when I perceive that credit is assumed for things which do not belong to it, and that great injustice is done to foreign nations and other societies, I think that an explanation is due to the public. Whatever sums they choose to remit to the Evangelical Society at Stockholm, to assist in reprinting the Scriptures, (for in all countries new editions are wanted to

supply the waste of old ones,) that Society is certainly indebted to them, and the number of copies is in all probability thereby increased. The money likewise which was remitted to Copenhagen to procure an *additional* supply of Icelandic Testaments, as also to aid a fund which was raising in Denmark to promote a re-impression of the Old Testament, has been well applied<sup>27</sup>. Nor will any one speak but in terms of approbation either of the sums remitted to Germany, to assist in reprinting the Bible in the Polish, Bohemian, and Lithuanian languages, or of the sum which has been voted toward a new edition of the Livonian and Esthonian Bible<sup>28</sup>. The

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<sup>27</sup> It has been already observed, that the *first* edition of the Icelandic Bible was printed in 1584; but a more *correct* edition of the Icelandic Bible was printed in 1644. See Walch Bibl. Theol. T. iv. p. 97. What other editions had been printed before the Danish Society commenced the late edition I do not know. I have an edition published at Stockholm in 1671, but it contains only the four Gospels. In a Letter printed in the Appendix to the third Report, No. vii. it is said, that in Iceland itself *four* editions of the whole Bible, and three of the New Testament, have been printed. In Baumgarten's account of a library in Halle, vol. vi. p. 283, mention is made of an Icelandic Bible printed in 1747.

<sup>28</sup> The public however must not suppose, that no attention had been previously paid to the dispersion of the Scriptures in these languages. We have already seen, that a translation of the Bible in the Bohemian language was printed at Prague so early as the year 1488. Of this translation *nine* editions were printed before the year 1579, when the Bohemian Brethren began to publish a *new* translation, which has likewise gone through various editions. See Walch. Bibl. Theol. Tom. iv. p. 130. This translation has been several times printed at the Canstein Institution, as well the whole Bible as the New Testament

money likewise remitted to Basle in Switzerland, which borders on Alsace, to assist the Bible Society

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alone: and only *one* year before the new edition was undertaken at Berlin, there was still a *considerable store* of Bohemian Testaments remaining in the Repository at Halle. For Dr. Knapp, in a letter dated March 19, 1805, [First Report. App. No. IX.] says, "There are at present in our Bible Institution about *four thousand copies* of the Bohemian New Testament, which have "been hitherto sold for about a *shilling* each." And here I must not neglect to mention, as an instance "of zeal for the "dispersion of the Scriptures," that *three thousand* of them were purchased by a Prussian Major, and sent to Bohemia for gratuitous distribution. [Third Report. App. No. IV.] This was a very seasonable supply, for it was sent *before* the new edition at Berlin was put to press. *Ib.* And the supply was as ample as the *whole* of the Berlin edition, which consisted also of 3000 copies. It is also to be observed, that the Bohemian Protestants bear but a very small proportion to the Catholics in that country. Of the Polish Bible, which has been likewise reprinted at Berlin, and of which more than half of the expence was defrayed by the British and Foreign Bible Society, there was a greater want; for the stock of Polish Bibles in the Repository of the Canstein Institution was exhausted. But the number of editions, with which the Poles had been *previously* supplied, was very considerably greater than is represented in the Society's Fifth Report, App. No. III. which Mr. Dealtry quotes [p. 40.] with an exclamation, "What a supply "for Poland!" But instead of only *four editions*, as there stated, it appears from Le Long's Bibliotheca Sacra, T. 1, p. 439, 440, that more than *four translations* have been made of the Bible into the Polish language. And if we compare Le Long's account with the still later account which has been given by Walch, [T. IV, p. 131.] we shall find, that beside *four editions* of the whole Bible, and *two editions* of the New Testament published by the Catholics, beside *two editions* of the whole Bible, and *four editions* of the New Testament, published by the Socinians, not less than *nine editions* of the whole Bible and



of that city in printing new editions of the German, French, and Romanese Scriptures, has af-

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*eight* editions of the New Testament have been published by the Polish Calvinists. When we consider therefore, that the great body of the Polish nation consists of Catholics, and that of the remainder the majority consists of Jews, we must admit that the Polish Protestants have not been left *destitute* of the Scriptures in their native language. Lithuania, which is now almost entirely a Russian province, and contains a mixture of Lutherans, Calvinists, Socinians, Catholics, Greeks, Jews, and Mahometans, has been certainly ill provided with editions of the Scriptures in its native language, nor am I able to say what editions of the Lithuanian Bible have been printed since the Koenigsberg editions of 1735 and 1755, described in Baumgarten's Account of remarkable Books, vol. ix. p. 377—380. But the Lithuanians themselves have not given much encouragement to new editions, as it appears from a letter written by Dr. Wald, of Koenigsberg, that they are "very loth to lay out "their money on books." See Third Report, App. No. V. In the Russian provinces of Livonia and Esthonia the Scriptures, though scarce, are less so than in Lithuania. An Esthonian Clergyman, in a letter dated 13 March, 1806, (Second Report, App. No. XIV.) says, "The Bible in the Esthonian "language has been *repeatedly* printed in Reval, but it cannot "be obtained at a cheap rate." With respect to the main body of the Russian empire, where the Russian language is spoken, and the Greek Church is established, there is undoubtedly a great scarcity of Bibles. No attempt, as far as I know, has been hitherto made by the British and Foreign Bible Society to supply the deficiency; and indeed an attempt at present would be almost useless. The old Selavonian or old Russian version, which was made in the *ninth* century, and is the authorized version of the Russian Church, is no longer intelligible to the common people, though for the service of the Church not less than *five* editions were printed at Moscow only between 1751 and 1766. See Michaelis, Introduction, vol. ii. p. 154. And if the *modern* Russian translation, which was first



forded a seasonable supply to an exhausted country. Their endeavours likewise to introduce copies of the Scriptures from this country, when circumstances permit, into France, Italy, Spain, and Portugal, (see however the difficulties stated in note 21,) display a zeal which is worthy of true Protestants.

But after the preceding statement of the exertions which have been made, either before or independently of the Bible Society, to translate and disseminate the Scriptures, I leave the reader to determine whether the Continent of Europe is under such immense obligations to the Society as its advocates pretend; whether the Continent was previously in a "state of deplorable degradation" with respect to religious knowledge; whether "a famine of the Sacred Word prevailed on every side." Let us now turn our attention to Asia, where we shall likewise discover, that the obligations, which are due to this Society, are much less than is generally imagined.

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printed in 1698, were reprinted and circulated in Russia, it would still be of no use to the inferior classes, who can neither write nor read. "According to all human probability, generations may pass before the Russian peasant will be placed in a situation, which renders it necessary for his children to learn to read." See the Third Report, App. No. VI.

## SECTION II.

### *Translations of the Scriptures into the Languages and Dialects of Asia,*

THE most ancient Asiatic translation of the Scriptures is the Chaldee, into which the Hebrew Bible was gradually translated, after the Babylonish captivity. We have three translations, or paraphrases, of the Pentateuch, or book of the Law, one translation of the prophets, another of the books of Job, Psalms, and the Proverbs, another of what the Jews call the five Megilloth, (Ruth, Esther, Ecclesiastes, Solomon's Song, and the Lamentations of Jeremiah), a second translation of the book of Esther, and lastly, a translation of the Chronicles. Of the other historical books, no Chaldee version is now extant. The translations (or Targums, as called by the Jews) of the Law and the Prophets, made by Onkelos and Jonathan, are the most ancient and the most valuable. They were both printed in Bomberg's Rabbinical Bible, published at Venice in 1518<sup>\*</sup>. In the Samaritan language there is a version of the Pentateuch, quite distinct from the Samaritan Pentateuch itself, which is Hebrew in Samaritan characters. Whether this

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<sup>\*</sup> For an account of the Chaldee Versions, see Le Long Bibl. sacra ed. Masch. Part ii. vol. i. p. 23—49.

Samaritan version was made before, or after the birth of Christ, is uncertain. It was first printed in the Paris Polyglot<sup>2</sup>. In the Syrian language<sup>3</sup> we have two versions of the Old Testament, and two of the New. The old version of the Old Testament, was made from the Hebrew; the old version of the New Testament, from the Greek. Whether the former was made at the same time with the latter, or, as some suppose, even before the birth of Christ, they both existed at an early period of the Syrian Church; and they make together the established Syrian version, which is used to this very day by the Syrian Christians, wherever dispersed. The Old Testament was first printed in the Paris Polyglot in 1645: but the New Testament was printed at Vienna so early as 1555, at the expence of the Emperor Ferdinand I, and under the direction of Chancellor Widmanstadt, assisted by Moses, a Syrian Priest, from Merdin in Mesopotamia. The other Syrian version of the Old Testament was made from the Septuagint, by Mar Abba, in the sixth century: but it has never been printed. The later version of the New Testament, called the Philoxenian, which was likewise made in the sixth century, was first printed by Dr. White, at Oxford, in 1778, &c. The next in point of antiquity to the Syrian, among the Asiatic versions, is the Armenian, which was first printed at

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<sup>2</sup> Ibid. p. 50—53.

<sup>3</sup> Ibid. p. 54—102.

Amsterdam, under the direction of Uschan, an Armenian Bishop; the Old Testament in 1666; the New Testament in 1688<sup>4</sup>. At the end of the sixth or the beginning of the seventh century, the Scriptures were translated into the Georgian language. At the beginning of the eighteenth century, the whole of the New Testament, with a part of the Old, consisting of the Psalms and the Prophets, were printed at Teflis, in Georgia, by order of Prince Vaktangh. But in 1743 the whole Georgian Bible was printed at Moscow, under the inspection of the Georgian Princes, Arcil and Bacchar<sup>5</sup>. When Arabic, from the conquest of the Saracens, was become the vernacular language of a considerable portion of the East, it was necessary to translate the Scriptures into that language. Indeed we have various Arabic translations, both of the Old and of the New Testament, made chiefly in the interval, which elapsed from the beginning of the eighth to the end of the tenth century. The four Gospels were printed in 1591, at Rome: and the New Testament was printed in 1616, at Leyden. But the first edition of the whole Arabic Bible appeared in the Paris Polyglot in 1645; and the second in the London Polyglot, in 1657. In the year 1720, the Society for promoting Christian Know-

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<sup>4</sup> Ibid. p. 169—181.

<sup>5</sup> This account of the Georgian version is taken from a Letter, written by a learned Georgian, in the possession of Professor Adler, who communicated it to Eichhorn. See his Introduction, vol. i. p. 579.

ledge undertook, at an expence of nearly three thousand pounds, (of which five hundred were subscribed by the King) to print ten thousand copies of the Arabic New Testament, and six thousand copies of the Arabic Psalter, according to the Polyglot text, under the inspection of a native Arabian, Salomon Negri. An edition of the whole Arabic Bible, was undertaken by the late Professor Carlyle, under the patronage of the Bishop of Durham. This edition, to which the Society for promoting Christian Knowledge contributed five hundred pounds, and the British and Foreign Bible Society two hundred and fifty, is now completed, and the copies are ready for distribution, as occasion offers<sup>6</sup>. In the Persian language we have a much greater portion of the Scriptures in manuscript than in print<sup>7</sup>. But probably none of those manuscripts contain any part of that ancient Persic version, of which Chrysostom speaks in his first Homily on St. John. The London Polyglot contains the Pentateuch and the four Gospels in the Persian language. The latter were printed from a manuscript, written in 1341: the former is the translation of a Jew, from the city of Tus (hence called *Tusius* and *Tawosus*) which was first printed at Constantinople in 1551, accompanied with the Hebrew, the Chaldee,

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<sup>6</sup> See the last accounts of the Society for promoting Christian Knowledge, p. 215; and the Seventh Report of the British and Foreign Bible Society, at the end.

<sup>7</sup> See an account of them in the folio edition of *Le Long's Bib. sacra.* tom. i. p. 132—134.



and the Arabic<sup>3</sup>. A second Persian translation of the four Gospels, which is supposed to be somewhat older than the former, was published by Wheloc and Pierson, in the same year with the London Polyglot.

Let us now proceed to the Asiatic translations, which have been undertaken, or promoted, in modern times by *Europeans*. The commencement was made by the *Dutch*, who very soon after the establishment of their East-India Company in 1602, turned their attention toward the translation of the Scriptures into the *Malay* language, which is spoken not only in Malacca, but in Java, and many other islands of the Indian Archipelago. In 1612, Albert Cornelius Ruyl began a translation of the New Testament, but lived only to finish the Gospels of St. Matthew and St. Mark, which were sent to Holland, where they were printed, first at Enkhuyson, in 1629, and secondly, at Amsterdam, in 1638<sup>2</sup>. In 1646, the Gospels of St. Luke and St. John, translated by Van Hasel, one of the East-India Directors, was printed at Amsterdam, where the four Gospels were again printed in 1651, accompanied with the Acts of the Apostles: and in 1668 the whole New Testament, in the Malay language, was printed at Amsterdam. The Gospels and Acts were reprinted from this edition at Oxford in 1677,

<sup>3</sup> Waltoni Prol. xvi. 7, 9.

<sup>2</sup> An account of the editions in the Malay, and the other languages, mentioned in this and the following paragraph, is given in Le Long Bib. Sacra, ed Masch. P. ii. vol. i. sect. xi.

and again in 1704. Of the Old Testament in the Malay language, some portions were printed in the seventeenth century: but the first edition of the whole Malay Bible was printed at Amsterdam, in 1731 and 1733. Another édition of the whole Malay Bible was printed in the Arabic character at Batavia, in 1758. The Dutch began also a translation into the language of the island of *Formosa*, in which language the Gospels of St. Matthew and St. John were printed at Amsterdam in 1661. But in the following year the Dutch were expelled from that island by the Chinese, and the Formosan translation was discontinued. Another Asiatic translation, made by the Dutch, is in the language of Ceylon, or the *Cingalese*, in which the four Gospels were printed at Columbo in 1739, and the Acts of the Apostles in 1771; the Psalms were printed at the same place in 1755, and again in 1768<sup>10</sup>.

But much more important than the labours of the Dutch, were the labours of those German Missionaries, who were educated at Halle, and were employed in the last century conjointly by the Danish government, and the Society for promoting Christian Knowledge. The first in order was Bartholomew Ziegenbalg, who arrived at Tranquebar in 1706; and after a close application to the Tamul

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<sup>10</sup> These are the only editions quoted by Masch. But according to the Sixth Report of the Bible Society, Appendix, p. 86, the four Gospels in the *Cingalese* was again printed at Columbo in 1780; and the whole New Testament, with the books of Genesis, Exodus, and a part of Leviticus, were printed at Columbo in 1783.

(or as we should write it, the Tamool) language, which is spoken in the south-eastern part of India, from Madras to Cape Comorin, began in 1708 to translate the New Testament into that language, and finished it in 1711. A printing-press and paper having been provided at Tranquebar by the Society for promoting Christian Knowledge<sup>11</sup>, the Tamulic translation, after having been revised by Gründler, another Missionary, who arrived after Ziegenbalg, was put to press in 1714, and finished in the following year. This Tamulic New Testament was reprinted at Tranquebar in 1722, and again in 1758. It was also reprinted in 1743 at Columbo. In the year 1717, Ziegenbalg, who after he had finished the New Testament, visited both England and Germany, began, on his return to Tranquebar, a Tamulic translation of the Old Testament; but he died in 1719, having finished only

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<sup>11</sup> See the Account of the Society, p. 8. "The Mission Press at Tranquebar," says Dr. Buchanan, in his *Christian Researches*, p. 76, "may be said to have been the fountain of all the good that was done in India during the last century." In another place, alluding to the exertions of the same Society, aided by the support of the King, and the letters sent to the Missionaries by Archbishop Wake, Dr. Buchanan says: "The episcopal charges infused spirit into the mission abroad; and the countenance of majesty cherished a *zeal in the Society at home, which has not abated to this day*. From the commencement of the mission in 1705, to the present year 1805, it is computed that *eighty thousand* natives of all casts, in one district alone, forsaking their idols and their vices, have been added to the Christian Church." See his *Ecclesiastical Establishment for British India*, p. 80.

the Pentateuch, with the books of Joshua and Judges. The translation was continued and completed by that distinguished Missionary, Benjamin Schultze, who arrived at Tranquebar in the same year in which Ziegenbalg died. The Tamulic Old Testament was printed at Tranquebar in four volumes, in the years 1723, 1726, 1727, and 1728. In this year, by the desire and at the expence of the Society for promoting Christian Knowledge, Schultze removed to Madras, for the purpose of converting the Heathen in that neighbourhood<sup>12</sup>. In 1732, he finished his translation of the Bible into the Telugian, a dialect of the Tamul, which is used in the neighbourhood of Madras and Cuddalore. But whether the Tamul Bible already printed, being likewise understood in those districts, made the expence of an edition in the Telugian dialect less necessary, or any other cause intervened, this Telugian translation has never been printed<sup>13</sup>. In

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<sup>12</sup> See the Account of the Society, p. 8. In addition to the Tamul Bible, made by Ziegenbalg and Schultze, Fabricius, another German Missionary, who came to Madras after Schultze, made a second Tamul translation of the New Testament, which was printed at Madras in 1777.

<sup>13</sup> In Baumgarten's Account of Remarkable Books, vol. ix. p. 295, is printed *Catalogus scriptorum B. Schulzii*, of which No. 20 is "Biblia Telugica ex hebraico et græco textu, adhibitis multis aliis versionibus, in linguam Telugicam translata. "Msc. M. d. Aug, 22, 1732." As Schultze returned to Halle in 1744, and died there in 1760, it is probable that the manuscript is still preserved there. Whether the *Telinga*, which is spoken on the north side of the Kristna, and into which the Baptist Missionaries have translated the New Testament, has any relation to the *Telugian*, I have not been able to learn.

1739, this indefatigable Missionary began to translate the New Testament into the Hindostanee language, which he finished in 1741. He began likewise the Old Testament, but translated only a part of it, being obliged, on account of his health, to return to Europe, in 1744. His Hindostanee translation of the New Testament, and the portions which he had translated of the Old Testament, were all printed at Halle, in the Oriental, or Jewish and Mahometan Institution in that University, between 1745 and 1758, and have been gradually transmitted to India.

We now come to a period, which is distinguished, not only for English patronage, but for English *translators* in the East. On the 4th of May, 1800, was founded, under the auspices of Marquis Wellesley, the College of Fort William, in Bengal<sup>14</sup>. It is true, that the immediate object of this institution was to provide for the *civil* service of the East-India Company: but if we examine the “ catalogue of works in the Oriental languages and “ literature, printed in the College of Fort William, “ or published by its learned members since the “ commencement of the institution,” to the last date in the catalogue, which is September 20, 1804, (the year in which the Bible Society was founded) we shall find, that translations of the Scriptures were not neglected.<sup>15</sup> For instance, “ The Gospels

<sup>14</sup> See p. 65, of the “ College of Fort William, in Bengal,” printed in London in 1805, and containing the proceedings of the College during its four first years.

<sup>15</sup> Ibid. p. 219—231.



“ translated into *Hindostanee*, by learned natives,  
“ revised and collated with the original Greek by  
“ William Hunter, Esq.” “The Gospels translated  
“ into Persian by Lieutenant-Colonel Colebrooke.”  
“ The Gospels in the Malay language by Thomas  
“ Jarrett, Esq.”<sup>16</sup> In the same catalogue we find  
also a translation of the Bible into the Bengalee  
language, and translations of the New Testament  
into the Mahratta and Orissa languages, for which  
we are indebted to Mr. [now Dr.] Carey, Pro-  
fessor of the Sanscrit, Bengalee, and Mahratta  
languages in the College of Fort William. But as  
Dr. Carey is also the principal Baptist Missionary  
at Serampore (a town on the Ganges, about fifteen  
miles from Calcutta,) and his translation of the  
Bible into Bengalee, as also of the New Testament  
into the Orissa and Mahratta languages, have been  
printed, not in the College of Fort William, but at  
the missionary press of Serampore, these three  
translations must be referred to the account of the  
Baptist Mission, to which we will now proceed.

In the same year in which the College of Fort  
William was founded, some Baptist Missionaries,  
of whom the principal were Dr. Carey, Mr. Marsh-  
man, and Mr. Ward, established a missionary set-

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<sup>16</sup> It has been already stated, that the Dutch translated the  
whole Bible into the Malay language, and that the last edition  
of it was printed at Batavia, in Arabic characters, in 1758. But  
Mr. Jarrett's translation was in another *dialect* of the Malay,  
which is spoken in Sumatra, and is different from the dialect of  
Java. See Dr. Buchanan's *Christian Researches*, p. 98, 4th  
edition.

tlement at Serampore. Dr. Carey, who had previously spent six years in Bengal, “having nearly finished the translation of the Old and New Testament into Bengalee, having also obtained a press, and agreed with a letter-founder at Calcutta for types, all things were now in readiness for printing. Accordingly the press being set up, under the direction of Mr. Ward, they proceeded to advertise for subscribers to the Bengalee Bible <sup>17</sup>. The commencement was made with the New Testament, of which the first sheet was printed at Serampore 16 May, 1800. They printed two thousand copies, beside five hundred of the Gospel of St. Matthew for immediate distribution <sup>18</sup>. At the beginning of 1801 the printing of the Bengalee New Testament was *finished*, of which a copy was presented to Marquis Wellesley, who soon afterwards requested Dr. Carey to accept a professorship in the College of Calcutta <sup>19</sup>. In the course of 1802 the first volume of the Old Testament, containing the Pentateuch, was printed; and before the end of January, 1803, the Psalms and part

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<sup>17</sup> See p. 23, of a “Brief Narrative of the Baptist Mission in India, including an Account of the Translations of the Sacred Scriptures into the various Languages of the East.” The Baptist Mission Society was founded in 1792, and has been supported by ample contributions, as appears from the Periodical Accounts, which have been published since its foundation. The “Brief Narrative” goes no further than the year 1808.

<sup>18</sup> Brief Narrative, p. 24.

<sup>19</sup> *Ib.* p. 30, 31. The whole profits of the Professorship were given by Dr. Carey to the Missionary Fund.

of Isaiah were finished <sup>20</sup>. In the month of August of the same year, another, and much more ample, as well as improved, edition of the Bengalee New Testament was put to press <sup>21</sup>. The expences attending the printing of the Bengalee version were defrayed by the subscriptions of their Society at home; and as paper is expensive in India, it was sent from England for that purpose <sup>22</sup>.

In the course of the year 1803, Dr. Carey, with the other Baptist Missionaries, Mr. Marshman and Mr. Ward, commenced a translation of the New Testament into the Hindostanee, Mahratta, and Persian <sup>23</sup>; and before the end of that year, Dr. Carey formed the vast design of promoting translations of the Scriptures into all the languages of the East. In a letter to Dr. Ryland, dated 14 December, 1803, he says, " We have it in our power, if our means would do for it, in the space of about fifteen years, to have the Word of God *translated and printed in all the languages of the East*. Our situation is such as to furnish us with the best assistance from natives of the different countries. *We can have types of all the different characters cast here*; and

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<sup>20</sup> Brief Narrative, p. 41.

<sup>21</sup> *Ib.* p. 44.

<sup>22</sup> Periodical Accounts, No. V. p. 416. It appears from the accounts stated in No. VI. VII. IX. XI. that, beside the subscriptions raised for general purposes, the subscriptions raised for the sole purpose of *translations* amounted before the end of 1802 to more than £2500.

<sup>23</sup> *Ib.* No. XIII. p. 456.

“ about *seven hundred rupees per month*<sup>24</sup>, part  
 “ of which I hope we shall be able to furnish,  
 “ would complete the work. The languages are the  
 “ Hindostanee, Maharastia, Oreea, Telingua, Bho-  
 “ tan, Burmah, Chinese, Corkin-Chinese, Ton-  
 “ quinese, and Malay<sup>25</sup>.” On the 23d of May,  
 1804, the Committee of the Baptist Society held a  
 meeting at Kettering, and unanimously passed the  
 following resolution: “ That if our brethren should  
 “ be able, fully or in part, to execute the plan  
 “ which they have conceived, of translating the  
 “ *Scriptures into the Eastern languages*, we will  
 “ cordially co-operate with them, and are per-  
 “ suaded the religious public will not suffer the  
 “ work to stop for want of pecuniary aid<sup>26</sup>.” The  
 Baptist Society accordingly opened a subscription  
 for the express purpose of promoting the intended

<sup>24</sup> That is about a thousand pounds per annum. A similar statement was made by the Missionaries to the Baptist Society in a letter dated Serampore, April, 1804, [No. XIV. p. 539.] But we shall presently see that the Baptist Society did not wait for a *second* application.

<sup>25</sup> Periodical Accounts, No. XIII. p. 457. It is to be observed, that there is a great variation in the mode of writing the names of several languages in the East. What is here written *Maharastia* is generally written Mahratta; *Oreea* is the same with *Orissa*; and *Corkin-Chinese* is probably the same with *Cochin-Chinese*. *Telingua* is the same as *Telinga*; and the ancient and sacred language of the Hindoos, which used to be written *Sanscrit* and *Shanscrit*, is now written by the Baptist Missionaries *Sungskrit*, which, it is said, comes nearer to the sound of the word used by the Bramins themselves.

<sup>26</sup> *Ib.* p. 460.



translations, in addition to the subscription for *general* purposes. And it appears from the subsequent Periodical Accounts, that the subscriptions to the funds of the Baptist Society, for the sole and express purpose of defraying the expences of *translating and printing* the Scriptures in the Eastern languages, have amounted, on an average during the seven years which have elapsed from that period, to considerably more than the *annual thousand* required by the Missionaries <sup>27</sup>.

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<sup>27</sup> The subscriptions paid to the Baptist Missionary Fund between Oct. 1, 1804, and Oct. 1, 1811, for the sole purpose of translating and printing the Scriptures in the Eastern languages, amounted to £8639 6s. 5d. which gives an annual average of £1234 3s. 9d. In the very last year, ending Oct. 1811, the subscriptions greatly exceeded the average; for they amounted to £1915 7s. 7d. The subscriptions to the *general* purposes of the Baptist Missionary Fund has amounted during the same seven years to £18,489 14s. 10d. which, added to the former sum of £8639 6s. 5d. makes a total of £27,129 1s. 3d. subscribed to the Baptist Missionary Fund during the last seven years. This sum, which gives an annual average of £3875 11s. 7d. includes *nothing* from the British and Foreign Bible Society. See the Appendixes to the Periodical Accounts from No. XV. to No. XXII. where statements are made of the subscriptions for each year. The great amount of the subscriptions in this last year arose from the contributions in Scotland. The Edinburgh Bible Society subscribed £200, and three Missionary Societies, the Edinburgh, the Glasgow, and the Northern, £100 each. At the meeting therefore at Northampton, on Oct. 1, 1811, the Committee made the following Report: " The Committee feel the weight of the undertaking to be every year *increasing*, and that from the very circumstance of its *increasing success*. They are obliged to the religious public of



Another letter, addressed by the Missionaries to the Baptist Society in April 1804 on the same subject, though unnecessary in one respect, as the desired effect was produced on the Baptist Society by Dr. Carey's letter of Dec. 14th, 1803, is yet worthy of particular notice, as it shews the state of things at Serampore before the existence of the Bible Society could have been known in India. In this letter the Missionaries say, " With respect  
 " to the work of translating the Bible, there are,  
 " at least, seven languages spoken in India, viz.  
 " Bengalee, Hindostanee, Ootkul or Oreea, Maha-  
 " rastra or Mahratta, Telinga, Kurnata, and Ta-  
 " mul; besides the languages of several surround-  
 " ing nations, such as the Burmah, Malay, Bhote,  
 " and Chinese, with several others. The Bible  
 " has been long translated into and printed in the  
 " Tamul by the Missionaries on the coast; and a  
 " part of the Bengalee Bible has been published  
 " by us. The Gospels are in Malay, but being in  
 " the Roman character, can be of no use to the

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" *different denominations* for the credit and support that they  
 " have given them. They are obliged to the Ministers and  
 " Churches of their *own* denomination for the kind interest  
 " that they have taken in the work, especially for the Auxiliary  
 " Societies formed of late in so many of their congregations.  
 " As liberal collections have been lately made in Scotland and  
 " the North of England, and which cannot at present be re-  
 " peated, they apprehend there will be occasion for consider-  
 " able exertions in the *East, South, and West of England* in  
 " the year 1812." See No. XXII. p. 293.

“ heathen natives of those countries <sup>28</sup>. Though  
“ almost all the other nations of the East have the  
“ art of writing amongst them, yet they have no  
“ Bible, nor any friendly person near to give them  
“ that inestimable treasure. It is not easy to say  
“ through what extent of country the languages  
“ above-mentioned are spoken, the geographical  
“ boundaries of them not having been ascertained;  
“ but we think the following will not exceed the  
“ truth, viz. the Bengalee through an extent of  
“ country equal to Great Britain; Hindostanee,  
“ equal to France and Italy; Maharastra, equal to  
“ Great Britain; Ootkul, equal to Ireland; Te-  
“ linga, equal to England; Kurnata, about the  
“ same; and Tamul, equal to Spain. The popu-  
“ lation of India may be reckoned equal to that  
“ of England *on equal areas*; but we may be mis-  
“ taken in this. A map will shew the other coun-  
“ tries. We have frequently reflected on, and  
“ discoursed about, the possibility of effecting a  
“ translation of the Bible, or some part of it at  
“ least, into some, if not all, these languages;  
“ and after considering the matter in all its forms,  
“ we have reason to think it practicable to us. The  
“ following are some of the circumstances which  
“ encourage us thus to hope. First, we, having  
“ been for a considerable time employed in trans-  
“ lating, are in some degree formed to those habits

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<sup>28</sup> The Missionaries at Serampore must have been unacquainted with the edition of the Malay Bible, which was printed at *Batavia* in 1758; for that edition is printed in the *Arabic* character.

“ which are necessary to such a work. Secondly,  
“ we are in a situation where we can, at a moderate  
“ expence, procure learned natives of all  
“ these countries, who understand either the Bengalee  
“ or Hindostanee, and some can read the Arabic Bible,  
“ besides having a critical knowledge of their own  
“ languages. Thirdly, we have, perhaps, one of the best  
“ libraries of critical works on the Scriptures, and different  
“ versions of them that will be found in any one place in  
“ India; and this may still be increased. Fourthly,  
“ we have a printing-press to publish them, and a letter-  
“ foundry to cast types of the different characters. Fifthly,  
“ God has placed us in such circumstances as, *with what you may be able to send*  
“ *from time to time*, will enable us to go through with it.  
“ Sixthly, our situation will enable us to spread them abroad,  
“ if we should live to see the work, or any part of it, completed.  
“ Impressed with these considerations, we last year engaged  
“ in a translation of the New Testament into *Hindostanee*  
“ and *Persian*. The Hindostanee is nearly finished, but the  
“ Persian has hitherto advanced slowly. The late successes  
“ of the British arms in India have put the country of  
“ Kuttak, (where the Ootkul language is spoken,) and a large  
“ part of the Mahratta dominions, into the possession of the  
“ English. We thought this an opportunity not to be neglected,  
“ and have therefore begun a translation into *both* these  
“ languages, which goes on *regularly*, and will, we trust,  
“ in a reasonable time, be accomplished. Thus far we have  
“ been enabled to sustain the

“ expence of this undertaking, but are not at present able to do more. It was our intention to have sent you at least one book of the Scriptures in these languages before we informed you of our design; but upon a survey of our circumstances, we find that we cannot accomplish the printing of them without your assistance, especially as several other heavy expences will press upon us. We must expend a large sum this year in repairing the mission-house; our plan of extending the mission by subordinate stations will require a large sum; our little interest at Calcutta is a heavy expence; we must have a new fount of types for the *Ootkul* language, and another for the *Persian*. On all these accounts, and viewing the pressing necessity of the work, and the certainty that all the friends of vital religion will contribute to the extent of their ability, when made known, that we think it necessary to solicit your liberal assistance therein, at least to the amount of £1000 per annum in dollars. Though we intend to print but small editions, yet, reckoning new types, paper, binding, printing, &c. we have calculated that the printing of 1000 copies of the New Testament in each language will cost 5000 rupees, and may be completed in about a year each, if nothing should interrupt its progress. We have now engaged in *five* languages, (including the Bengalee,) which, besides the expences of translating and circulating, will amount to the sum of 25,000 rupees. As this plan may be enlarged to any extent, and the printing carried on gradually as



“ soon as one or two books are prepared for the  
 “ press, we trust that we shall have your prayers  
 “ for its success, and your assistance in it by ad-  
 “ vice, criticisms, and money <sup>29</sup>.”

Aided by the annual subscriptions from the Baptist Society, which have continued to average, from that time to the present, a sum exceeding by more than two hundred pounds the annual thousand required by the Missionaries, they proceeded to execute the vast design which they had formed. It must be observed, however, that the Missionaries, though they required only a thousand a year from *England*, for the purpose of translating and printing the Scriptures in the languages of the East, had considerable resources derived from *India itself*. Dr. Carey's salary as Professor in the College of Calcutta, which is only a few miles from Serampore, together with the profits arising from the printing-press and school in the latter place, were all added to the missionary fund. In short, the earnings arising from the literary labours of Dr. Carey, Mr. Marshman, and Mr. Ward, of whatever description they might be, were all thrown into the common stock; and these earnings amount to more than *three thousand* a year. Such facts deserve to be recorded <sup>30</sup>.

<sup>29</sup> See No. XIV. p. 536—539.

<sup>30</sup> The Secretary to the Baptist Mission lately declared to Mr. Scott (see his Sermon, p. 56,) “ We now expend between  
 “ £6000 and £7000 annually on the missions and translations,  
 “ one half which sum is furnished by *three individuals*, the men  
 “ who do the work. The Missionaries, Carey, Marshman,



In their letter of September 24, 1804, the Missionaries say, "The *second* edition of the New Testament in *Bengalee* is hastening to a close. The edition of Luke, Acts, and Romans in *Bengalee*, 10,000 copies, is begun. We have also begun to print a part of the New Testament in the *Mahratta* language, with the Nagree types, of which we have a *complete fount*. These types will also do for the *Hindustanee* Bible. We are also beginning to cut a *fount of Orissa types*, in order to print all or part of the Testament in Orissa<sup>31</sup>." They add, that "the translations are going on in *Persian* and *Hindustanee*<sup>32</sup>." On August 14, 1805, the Missionaries again write, "We are forwarding the translating and printing of the Scriptures *as fast as possible*<sup>33</sup>." On the 14th of March, 1806, Mr. Marshman writes to Dr. Ryland<sup>34</sup>, "I have begun the Chinese language, and nearly committed to memory four hundred sentences. Mr. Lassar is an excellent teacher, and a man of ability<sup>35</sup>. I

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"and Ward, earn considerably more than £1000 a year each by their literary labours, and they throw the *whole* into the common fund of the mission."

<sup>31</sup> Periodical Account, No. XV. p. 23.

<sup>32</sup> Ib. p. 24.

<sup>33</sup> Ib. p. 115.

<sup>34</sup> No. XVI. p. 224.

<sup>35</sup> Mr. Lassar is a native of China, but is an Armenian Christian, and uses the Armenian version for the translation of the Scriptures into Chinese. Dr. Buchanan, in his *Christian Researches*, p. 11, 12, relates, that Mr. Lassar resided at Macao, as commercial agent to the Portuguese; that he was engaged

“ have begun writing the language. John Marsh-  
 “ man and Jabez Carey are my companions. I  
 “ can only say now that I find it *perfectly attain-*  
 “ *able.*”

After the progress, which had been thus far made in learning, translating, and printing, says Dr. Carey, in his letter to Mr. Fuller, of May 15, 1806, “ Proposals for translating the Scriptures into *all the eastern languages* have been widely circulated, and *considerable subscriptions* have been already made <sup>36</sup>. Indeed these subscriptions in India, for the purpose of promoting the translations, amounted at that time, as appears from the Brief Narrative of the Baptist Mission, p. 55. to 14000 rupees, or 1750 l. In the course of the same summer, 1806, the Missionaries received from the Baptist Society a *thousaud guineas* from the sum which had been subscribed in the preceding year for the purpose of promoting translations <sup>37</sup>. At

for the College at Fort William, which he exchanged for Serampore, in consequence of the expected, and afterwards executed, order of the Court of Directors, to reduce the College within narrower limits.

<sup>36</sup> No. XVI. p. 230. It appears also from p. 228, that Mr. Fernandez had previously appropriated the interest of 10,000 rupees to the general purposes of the mission.

<sup>37</sup> No. XVII. p. 281. It appears from the Appendix to No. XV. that the exact sum subscribed to the Baptist Fund for the sole purpose of *translations* in 1805, was 1298 l. 9s. 10d. On this subject the Missionaries say in their letter, dated Serampore, 29th of September, 1806, “ The *liberal supplies* which  
 “ we have lately received, to assist us in the work of translating  
 “ and publishing the Holy Scriptures *in the different languages*

the beginning of 1807, Dr. Carey's salary, as Professor in the College of Fort William, was doubled, which again increased the Missionary fund<sup>38</sup>. Nor were the labours of the Missionaries disproportioned to the state of their receipts. In February, 1807, says Dr. Carey, "Brethren Marshman, Ward, myself, and son Felix, are as fully employed as we can be in *translating and printing the Scriptures*. The Scriptures are translating into *eleven* languages, *six* of which are in the press<sup>39</sup>." In the course of the year they began a translation in a *twelfth* language, the Burmah; and at the end of the year 1807, Dr. Carey again writes word, "The work of *printing* the Scriptures is now going on in *six* languages, and that of translating them in *six* more. The *Bengalee* is all printed, except from Judges vii. to the end of Esther; the *Sungskrit* New Testament to Acts xxvii; the *Orissa*, to John xxi; the *Mahratta*, second edition, to the end of Matthew; the *Hindostanee*, (new version) to Mark v.; and Matthew is printing in

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"*of Asia*, furnish us with additional cause of gratitude to God." See No. XVII. p. 281.

<sup>38</sup> Ib. p. 333.

<sup>39</sup> Ib. p. 333, 384. Indeed so early as September, 1806, the Missionaries at Serampore were engaged in translating the Scriptures into *ten* languages, and in printing them in four. See the Letter of the Rev. D. Brown, late Provost at the College at Calcutta, dated 13th of September, 1806, and printed No. VIII. of the Appendix to the third Report of the Bible Society.

“ Guzeratce.—The *translation* is carried on near-  
 “ ly to the end of John, in *Chinese, Telinga, Kur-*  
 “ *nata*, and the language of the *Seeks*. It is also  
 “ carried on to a pretty large extent in Persian<sup>40</sup>,  
 “ and began in *Burmah*.—In addition to the trans-  
 “ lations carrying on at *Serampore*, the Mission-  
 “ aries received manuscript copies of the Gospels,  
 “ translated into *Malayala*, the language spoken  
 “ in Travancore and the adjoining countries. They  
 “ were translated from the Syriac, under the direc-  
 “ tion of the Bishop of the Syrian Churches in those  
 “ parts, and sent to *Serampore* to be printed<sup>41</sup>”.  
 To this account given by Dr. Carey of the progress

<sup>40</sup> In the Persian translation they were assisted by *Sabat*, who arrived at Serampore in May, 1807. Dr. Carey, in a Letter to Mr. Sutcliff, dated Serampore, 2d of June, 1807, says, “ Last week an *Arabian* came hither from Madras, recommended from a respectable quarter. He has embraced the Christian religion, and I hope will feel its power. He was some time with the brethren Cran and Des Granges at Vizagapatan. This man, whose family name is *Sabat*, was first brought to think by reading the Koran, in which he found something that appeared to him contradictory. He wrote to a gentleman at Madras on the subject, who sent him an Arabic New Testament, which he carefully read \*: and the more he read the more light sprung up in his mind. He has resided several years in Persia, and is a very accomplished scholar in Persian and Arabic. He is now assisting us in the Persian translation.”

<sup>41</sup> Brief Narrative, p. 66.

\* This Arabic New Testament was one of the 10,000 copies which had been printed by the Society for promoting Christian Knowledge. See Dr. Buchanan's Christian Researches, p. 203.

made in translating and printing before the end of 1807, must be added, that in the course of the same year two new *founts of types* were completed, namely, in the *Orissa* and *Mahratta*, and that two other founts were begun for the *Burmah* and the *Chinese*, as also a new and improved fount of *Nagree types*<sup>42</sup>. Nor must it be forgotten, that Mr. William Grant, of Munoharee, who died in the October of this year [1807], bequeathed 20,000 rupees, or 2500 l. to the Missionary fund, *one half* of which, or 1250 l. was appropriated to the sole purpose of the *translations*<sup>43</sup>.

We have already seen the state of these translations as given by Dr. Carey at the end of the year 1807: and the state of them at the end of 1808, or the beginning of 1809, is thus represented in general terms, at the end of the Brief Narrative<sup>44</sup>.

“The translations, about which the Missionaries at Serampore are engaged, are twelve in number.

<i>Languages.</i>	<i>Present Progress.</i>
Bengalee	Bible printed
Sungskrit	New Testament printed
Orissa	New Testament printed
Hindostance	New Testament printing
Mahratta	New Testament printing
Guzeratee	New Testament printing

<sup>42</sup> Ib. p. 68.

<sup>43</sup> Ib. p. 67, 68.

<sup>44</sup> The account is given at the end of Section VI. which is entitled, “Progress of the Mission continued to January, 1809.”



Chinese

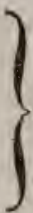
Telinga

Carnatic

Siku or Seeks

Persian

Burman


 New Testament translating for the press.

“The New Testament in the *Malayala* is also “printing at *Serampore* for the use of the inhabitants of Travancore.”

It is worthy of remark, that the progress *hitherto* made in the execution of the vast design originally conceived by Dr. Carey in the year 1803, and thus conducted to the beginning of 1809, was made *without the assistance of the British and Foreign Bible Society*. I have carefully examined the Periodical Accounts, which have been published by the Baptist Missionary Society, but find no account of any sum received from the Bible Society, except in the memoir of the Missionaries, dated *November, 1809*, and printed in No. XX. p. 52—63. Here they give an account at p. 58, 59, of what they had *expended* for the translations in 1807, 1808, 1809, and also what they had *received* during these three years, in aid of the translations. Now under 1807 and 1808, no sum appears from the Bible Society; but under 1809 is the following entry: “Messrs. Alexander and Co. on account of the British and Foreign Bible Society, 1000 l.” which in the following page is said to be “out of a donation of 2000 l. voted for translations by the British and Foreign Bible Society.” This statement of the Missionaries agrees both in *time* and in *amount*

with a similar entry in the disbursements of the Bible Society for the year ending the 31st of March, 1809, namely, "To the Corresponding Committee in India, to be applied at their discretion to the translation of the Scriptures into the native languages of oriental India 2000l<sup>45</sup>." This is the *first* entry in the Society's disbursements of money actually *paid* on account of the Corresponding Committee in India, though this 2000l. consisted of two separate sums of 1000l. each, which had been previously *voted*. Since therefore the 2000l. entered as *paid* among the Society's disbursements for the year ending the 31st of March, 1809, was the *first* 2000l. paid by the Society on account of the Corresponding Committee in India, it was the first 2000l. out of which this Committee had the *means* of paying 1000l. to the Baptist Missionaries. What *other* sum the Missionaries at Serampore have received from the Corresponding Committee, with which alone they have intercourse, and to which alone the remittances are made by the Bible Society, I am unable to say: But if the Missionaries *had* received any further sums, one should suppose, that some acknowledgement of it would appear in their statements to the Baptist Society. But in the twenty-second number of the Periodical Accounts, which is just published, there is a statement from the Missionaries of the progress made in the translations up to March, 1811; but neither in *this* number, nor in number XXI. which con-

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<sup>45</sup> See the end of the Appendix to the Fifth Report.

tains the proceedings of 1810, do I find any mention made of money received from the British and Foreign Bible Society<sup>46</sup>. Be this however as it may, it is certain, that the great progress which the Missionaries at Serampore had made in the *translating and printing* of the Scriptures in *six* languages, and in the translating of them into *six* more, from the year 1800, when they began to print the Bengalee New Testament, to the beginning of 1809, was made without any assistance from the British and Foreign Bible Society.

I have been the more diffuse on this subject, because there are very few among the subscribers to the Bible Society, who have even *heard* of the Missionaries at Serampore; and the few, who have any knowledge of their exertions, ascribe those exertions to the aid of a Society, to which the obligations of the Missionaries are both late and comparatively small. I will quote only two examples, which shall be taken from Mr. Dealtry's Vindication. In the note at p. 46, is the following passage:

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<sup>46</sup> I do not mean merely that the name of this Society does not appear in the list of *subscribers*, (in the same manner as the *Edinburgh Bible Society*, with a benefaction of 200l.) which is not to be expected, as *all* the sums which they remit to India, are sent to their Corresponding Committee, to be employed at their discretion; I mean, that no acknowledgement of any further sum than the 1000l. received in 1809, appears in the communications of the Missionaries to the Baptist Society. It is true, that many *individuals*, who are friends of the Bible Society, as Mr. Wilberforce, Mr. Whitbread, &c. &c. are subscribers to the Baptist Fund; but this is different from a subscription of the Society in its *corporate* capacity.

“ Mr. Carey asks only 1000l. per annum, for some  
“ years, to complete and print all the versions ne-  
“ cessary. *Wrangham's Sermon before the Uni-*  
“ *versity of Cambridge, 1807.* Mr. Wrangham  
“ thus proceeds: the British and Foreign Bible So-  
“ ciety, with honourable liberality, have already  
“ granted two separate sums of 1000l. each, for  
“ this noble object.” Now it is true, that Mr.  
Wrangham has written to this effect in his Sermon,  
note 35. It is likewise true, that in the interval,  
between the two sentences, quoted by Mr. Dealtry,  
Mr. Wrangham has in a parenthesis, “ (Extract of  
“ a Letter, dated Calcutta, Feb. 27, 1804,)” which  
parenthesis Mr. Dealtry has *omitted*. Now this  
very Extract of a Letter of Mr. Carey, dated Cal-  
cutta, Feb. 27, 1804, is printed in the Appendix to  
the First Report of the Bible Society, No. XVIII.  
and is as follows: “ We have engaged in a transla-  
“ tion of the sacred Scriptures into the Hindos-  
“ tanee, Persian, Mahratta, and Oottul languages;  
“ and intend to engage in more. Perhaps so many  
“ advantages for translating the Bible into all the  
“ languages of the East, will never meet in any one  
“ situation again, viz. a possibility of obtaining  
“ learned natives of all these countries; a suffici-  
“ ency of worldly good things (with a moderate  
“ degree of annual assistance from England) to  
“ carry us through it; a printing office; a good  
“ library of critical writings; a habit of translating;  
“ and a disposition to do it. We shall, however,  
“ need about a 1000l. per annum, for some years,  
“ to enable us to print them; and with this it may  
“ be done in about fifteen years, if the Lord pre-

“ serves our lives and health.” Now as Mr. Dealtry is well acquainted with the records of his own Society, why did he not appeal to the Letter, to which Mr. Wrangham referred, instead of *omitting* that reference, and resting on *Mr. Wrangham* for authority? From the representation made by the latter, and repeated on his authority by the former, every reader will conclude, that the application for the 1000l. a year, was made *to the Bible Society*, especially when the reference to the Letter is *omitted*, as in Mr. Dealtry’s note. Another conclusion, which necessarily follows from this statement, is, that for the annual thousand required by Mr. (now Dr.) Carey, the Missionaries are wholly indebted to the *Bible Society*: for not a syllable is there said about the *Baptist Society*. But Dr. Carey’s Letter of Feb. 27, 1804, though printed among the records of the *Bible Society*, was addressed to the Secretary of the *Baptist Society*. Nor could Dr. Carey have the *Bible Society* even in *contemplation*; for when he wrote that Letter at *Calcutta*, the *Bible Society* was hardly brought into existence in *England*. It is one of those Letters, which the Missionaries wrote about that time to the members of their own Society. I have already quoted the Letter, which Dr. Carey wrote on this subject so early as December 14, 1803. I have already noticed the Resolution of the Baptist Society on the 23d of May, 1804, to open a subscription on this account: I have already shewn, that the subscriptions to the Baptist Fund for the purpose of translations, have produced an annual average to this very day, of two hundred pounds more, than the thousand required. I have



further shewn, that the two sums of 1000 l. each, though certainly *voted* by the Bible Society before Mr. Wrangham printed his Sermon, are not entered as *paid* before the year ending March 31, 1809; and that of the 2000 l. then paid, only *one half* came into the hands of Dr. Carey and the other Missionaries at Serampore. To be silent therefore on the exertions of the *Baptist* Society, and ascribe to the assistance of the *Bible* Society the translations, which have been executed by Dr. Carey and his associates, is an act of great injustice to the *former* Society, which has contributed largely to the translation of the Scriptures, and *began* their contributions before the latter existed.

The other passage is in Mr. Dealtry's Vindication, p. 73, where we find an Extract from a Letter, written by a Clergyman at Calcutta; which Extract, after mention made of the labours of Mr. Martyn with his coadjutors, and lastly, of the exertions of the Missionaries at Serampore, concludes with the following observation. "This happy beginning  
" could not have advanced beyond the threshold,  
" without the fostering care of the British and  
" Foreign Bible Society." Now this Letter was written at Calcutta on April 28, 1808, as appears from the Fifth Report, Appendix, No. VII. where it is printed. But in order to determine, whether the Missionaries at Serampore had not advanced in their translations *beyond the threshold* before the fostering care of the Bible Society had reached them, we need only have recourse to Dr. Carey's statement at the end of 1807, that is *four months* before this Letter was written. For Dr. Carey

there says: "The work of *printing* the Scriptures  
 " is now going on in *six* languages, and that of  
 " *translating* them in *six more*<sup>47</sup>. Even at the  
 " *beginning* of that year, six translations were in  
 " the press, and five more were making<sup>48</sup>." And  
 if Dr. Carey's evidence is insufficient, I can appeal  
 to the evidence of the letter-writer himself, the  
 Rev. D. Brown, late Provost of the College at Cal-  
 cutta, and now Secretary to the Corresponding  
 Committee there. For in a Letter, which he him-  
 self wrote so early as Sept. 13, 1806, and which is  
 printed in the Third Report, Appendix, No. VIII.  
 he says: "On coming down this morning from Se-  
 " rampore, I requested the Missionaries to send  
 " me a few specimens of their labours, whether in  
 " *the press*, or in *manuscript*, to be forwarded to  
 " you by the packet, which closes this day. They  
 " have sent me the following:

" 1. Shanscrit. Two first Gospels will be ready  
 " by the end of this year.

" 2. Bengalee. This is a new and most admi-  
 " rable translation of the *whole Scriptures*.

" 3. Mahratta. The four Gospels are printed  
 " off.

4. " Orissa. A sheet from the press, not cor-  
 " rected. This work is in great forwardness.

" In manuscript.

" 5. Teliंगा.

<sup>47</sup> Further particulars of this statement have been already  
 quoted from the Brief Narrative of the Baptist Mission, p. 66.

<sup>48</sup> See Dr. Carey's account, dated February 18, 1807, in the  
 Periodical Accounts, No. XVII. p. 333, 334.

- “ 6. Shanscrit Hindoostanee.
- “ 7. Delhi Hindoostanee.
- “ 8. Guzerattee.
- “ 9. Persian. (Book of Psalms is finished.)
- “ 10 Chinese.”

Now on the 13th of September, 1806, when Mr. Brown wrote this letter from Calcutta, the very first 2000l. which was sent to India by the Bible Society had not been even *voted*; for it consisted of two separate sums, of which the second thousand was voted on the 13th of April, 1807, that is *seven months* after Mr. Brown wrote this Letter<sup>49</sup>. Nor must it be forgotten, that Dr. Carey’s “most *admirable translation* of the whole Scriptures” into Bengalee, was begun not less than *ten* years, and even the *printing* of it not less than *four* years before the Bible Society *existed*. At the beginning of 1800, his Bengalee version of the New Testament was put to press at Serampore, and finished at the beginning of the following year. In 1802, the first volume of the Old Testament was printed, and a *second* edition of the New Testament was put to press. In 1803, was formed the grand design of translating the Scriptures into all the languages of the East: and the Missionaries proceeded immediately (as appears from Dr. Carey’s Letter of Feb. 27, 1804) to the Hindostanee, the Persian, the Mahratta, and the Oottul, or Orissa. It appears from the same letter, that the Missionaries had already every advantage for translating the Bible into

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<sup>49</sup> See the end of the Appendix to the Third Report.

the languages of the East; that they had the means of obtaining learned natives from all those countries; that they had a printing office; a good library of critical books; a habit of translating; and a disposition to do it. All these advantages had been obtained before the Bible Society *existed*. They wanted nothing from *England* to enable them to execute their grand design, but an annual supply of 1000*l.* for that purpose: and this supply they have uninterruptedly received to this very day, out of the subscriptions raised by their *own* Society. Can it be true then, that the translations, which have been made by the Missionaries at Serampore, “ could not have advanced beyond the *threshold* “ without the fostering care of the British and “ Foreign Bible Society?” They received indeed from this Society a gratuity of 1000*l.* in 1809, that is *nine* years after they had begun the business of *printing*, and *fifteen* years after they had begun the business of *translating*. And what is *one* thousand in comparison of the *many* thousands contributed from *other* sources, for the sole purpose of promoting the translations at Serampore. More than 2500*l.* were subscribed to the Baptist fund, in aid of the Bengalee version, before the Bible Society had existence<sup>50</sup>: and more than 3600*l.* have been subscribed within the last seven years, to cover the annual thousand required for their more extended operations<sup>51</sup>. If to these sums be added the 1750*l.*

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<sup>50</sup> See the Appendix to the Periodical Accounts, No. VI—XIII.

<sup>51</sup> Ibid. No. XV—XXII.

subscribed in India for the translations in 1806, and Mr. Grant's legacy of 1250 l. to the same purpose in 1807<sup>52</sup>, the amount will exceed 14,000 l. All this is quite independent of the subscriptions to the *general* purposes of the mission, which, during the last seven years, have amounted to more than 18,000 l. Lastly, it appears from various passages in the Letters of the Missionaries, that they *themselves* contributed, as well money as labour to the business of translating and printing the Scriptures. How *much* they have contributed to this purpose, does not appear. But as they contribute upon the whole not less than 3000 l. a year<sup>53</sup>, we may be assured, that their contributions to the translations are not inconsiderable. Under all these circumstances, it is impossible that the Missionaries at Serampore should have been dependent on the Bible Society, for the progress which they have made in the translation of the Scriptures. And as their merits are so little noticed in the Reports of that Society, it is a question, whether the money, which they have received from it, is a compensation for the neglect, to which they have been thereby exposed, and for the loss of the credit, which has been taken from them by the Bible Society for its own use.

Having thus explained the various sources of income possessed by the Missionaries at Serampore, having shewn the advantages, which they derived

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<sup>52</sup> Brief Narrative, p. 55, 67.

<sup>53</sup> See note 30.



from their intercourse with learned natives, from their well supplied printing office<sup>54</sup>, and their own acquirements in the languages of Asia<sup>55</sup>, I will conclude the account with the last statement, which has been received from the Missionaries, and is dated March, 1811.

“ The progress of the translations is as follows<sup>56</sup> :

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<sup>54</sup> With a fount of Bengalee types they were provided so early as May, 1800, for in that month they began to print the Bengalee New Testament. In 1803, a new fount of *Nagree* types, consisting of eight hundred letters, and combinations of letters, was completed, (Brief Account, p. 41, and Per. Acc. XV. p. 23.) In 1804, they prepared a fount of *Orissa* types, (Ibid.) and other types were soon prepared, as they were wanted. A fount of Persian types was sent them by their own Society, from England. (Ibid. XX. 56.) In 1809, the Missionaries say, “ the printing office belonging to the Mission, contains Sungskrit, Hindoosthance, Arabic, Persian, Bengalee, Orissa, Telinga, Sihk, Mahratta, Greek, Hebrew, and English types, beside presses, and every other article necessary for printing the sacred volume.” Per. Acc. XXI. 113, 114. “ This happy degree of success, (add the Missionaries) which surprises even us, who are upon the spot, has been granted within the space of NINE YEARS.” These *nine years* date from 1800. In this list are not included the *Nagree* types above mentioned, nor the Chinese blocks, which were begun in 1808, but will be described hereafter. In 1809, they prepared likewise Burman types. (Per. Acc. XX. 56.)

<sup>55</sup> In addition to the knowledge which they themselves have acquired in the languages of the East, they have greatly contributed to the learning of them by others. Dr. Carey has published Grammars in the Sanscrit, Bengalee, and Mahratta languages; and Mr. Marshman has published a dissertation on the Chinese.

<sup>56</sup> Periodical Accounts, No. XXII. p. 244.

“ 1. *Bengalee*. The whole Old and New Testament translated and printed. A second edition of the Pentateuch in the press, and printed to about the middle of Leviticus<sup>57</sup>.

“ 2. *Sungskrit*. An edition of one thousand five hundred copies of the New Testament translated and printed. The Old Testament translated to Ruth, and printed to the end of the Pentateuch.

“ 3. *Hindoo, or Hindoost'hannee*. The New Testament translated and printed. The Old Testament translated, except the Pentateuch.

“ 4. *The Mahratta*. The New Testament translated and printed. The Hagiographia nearly translated.

“ 5. *The Orissa*. The New Testament, the poetic and prophetic books, translated and printed.

“ 6. *The Punjabee, or the language of the Seiks*. The New Testament translated, and the printing of it begun. The Old Testament translated to Numbers.

“ 7. *The Chinese*. Matthew and Mark translated and printed.

“ 8. *The Telinga*. The New Testament translated; and the Old Testament to Numbers. N. B. A fount of Telinga types about finished.

“ 9. *The Kurnata or Carnata*. The New Testament translated, and the Old Testament to Numbers.

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<sup>57</sup> We have already seen, that two editions of the Bengalee New Testament had been *previously* printed. The whole Bengalee Bible left the press at the beginning of 1809.

“ 10. The *Gujarattee*. The New Testament  
“ translated.

“ 11. The *Cashmeera*. The translation of the  
“ New Testament begun, and a fount of types  
“ about completed <sup>53</sup>.

“ 12. The *Burman*. A pamphlet, containing im-  
“ portant Scripture extracts, translated and printed  
“ for immediate circulation.”

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Let us now take a geographical survey of the several Asiatic translations, which have been described in this section; and as we have been lately occupied with the peninsula of India, let us commence our survey with this portion of Asia.

In the peninsula of India, which is bounded by the Indus on the west, by the eastern branch of the Ganges on the east, and extends from Lahore in the north to Cape Comorin in the south, *eleven* languages are used; the Sanscrit, the Hindostanee, the Bengalee, the Orissa, the Telinga, the Tamul, the Maylayalim, the Carnata, the Mahratta, the

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<sup>53</sup> In a preceding statement of the translations, as they stood at the beginning of 1809, the 11th place was occupied by the *Persian*, which is here exchanged for the *Cashmeera*. The fact is, that the Missionaries at Serampore, after having made a considerable progress with the Persian translation, and after having begun even to print it, (No. XVII. p. 334.) desisted, when Mr. Sabat, who had been at Serampore assisting the Missionaries, (see note 40,) was removed to another quarter, to conduct a Persian translation under the superintendence of Mr. Martyn.

Guzerattee, and the Seek ; to which may be added the Cingalese, spoken in the Island of Ceylon. The Sanscrit, or (as the Baptist Missionaries now write it) Sungskrit, is *read* all over India ; the Hindostanee is more or less *spoken* all over India. The Sanscrit is not only the language of the sacred writings among the Hindoos, and is an object therefore of particular study among the Bramins, but is the parent of almost every dialect of India ; consequently a translation of the New Testament into the Sanscrit was a matter of the highest importance, and this translation was both made and printed by the Missionaries at Serampore before the expiration of 1808. They have likewise both translated and printed the Pentateuch. The Hindostanee is a compound of old Hindoo, Arabic, and Persian, which are mixed in different proportions, in different places, and by different speakers, yet so as to be intelligible to each other. This language therefore being likewise so general in India, a translation of the Scriptures into Hindostanee was again of great importance. Hence the celebrated German Missionary, Benjamin Schultze, more than seventy years ago, translated the New Testament and a part of the Old Testament into Hindostanee, which translations were printed at Halle, and transmitted to India. A second Hindostanee version, but comprising only the four Gospels, was made by learned natives, under the inspection of Mr. Hunter, and printed in 1804 at the College of Fort William. A third Hindostanee version, comprising the whole New Testament, has been made and printed at Seram-

pore. The translation of the Old Testament is likewise finished by the Missionaries, with the exception of the Pentateuch.

Of the *provincial* languages of India, the Bengalee is in some respects of the greatest importance, as being not only the language of a very extensive country, but of a country which contains the capital of our Indian territories. Now the whole Bible has been translated into this language by Dr. Carey. He devoted fifteen years to this translation, and its excellence is generally admitted. The Bengalee New Testament was printed at Serampore so early as 1800, and the translating and printing of the Old Testament was finished at the beginning of 1809. If we go southward along the bay of Bengal, we enter the province of Orissa, which is now a part of British India, and is likewise of great importance in a *religious* view, as being a chief theatre of Hindoo superstition, the seat of those idolatrous and horrid practices, which are exhibited annually at Jaggernaut. A translation therefore of the Scriptures into the *Orissa* language was again of peculiar importance. Now the Missionaries at Serampore had both translated and printed the New Testament in *Orissa* at the beginning of 1809; and since that period have both translated and printed the prophetic and poetic books of the Old Testament. And, as it is their usual practice, when they have translated the Scriptures into any language, to establish a *Mission* in the country where that language is spoken, they have done the same in Orissa; and hence their efforts will be more effectual, in gradually weaken-



ing the superstition of the Hindoos, and drawing them over to Christianity, than the united exertions of the Bible Society. For mere translations of the Bible, unaided by Missionaries, (which the Bible Society can never employ,) though in single instances those translations may operate on men of *learning*, can have no effect on the *mass* of idolatrous nations. On the south of Orissa, to the banks of the Kristna, and extending from the sea on the East to beyond Golconda on the west, lie the Northern Circars, in which is spoken the language called *Telinga*. Into this language likewise the Missionaries of Serampore have translated the New Testament, with a part of the Old; and have provided themselves with a fount of *Telinga* types for the purpose of printing their translation. From the Kristna southward, along the coast of Coromandel to Cape Comorin, is spoken the *Tamul* language. Into this language the whole Bible was translated by the German Missionaries, Ziegenbalg and Schultze; and their translation had gone through various editions before the year 1804. Another translation of the New Testament into the *Tamul* was made by Fabricius, and printed at Madras in 1777. The Missionary Schultze translated also the Bible into a particular dialect of the *Tamul*, the *Telugian* or *Warugian*, though his translation has never been printed. In the adjacent country of Travancore on the coast of Malabar, and extending northward to Tellicherry, is spoken the language called *Malayalim*. Into this language the New Testament has been translated from the Syriac, under the direction of a Syrian

Bishop in Travancore; so early as 1807 the four Gospels in the *Malayalim* were sent to *Serampore* to be printed; and at the beginning of 1809 it appears, that the whole of the New Testament in *Malayalim* was printing there at the Missionary press<sup>59</sup>. In the country extending northward from Tellichery to Goa, and eastward from the coast of Malabar to the country where the Tamul is spoken, including the whole of the Mysore, is used the language called *Kurnata*, or *Carnata*. Into this language the Missionaries of Serampore have translated the New Testament, with a part of the Old. From Goa northwards to Surat, and from Bombay eastwards to Bengal, is spoken the *Mahratta* language, which, both from the extensiveness of the country in which it is used, and the power of the people who speak it, is of material consequence. In this language also the Missionaries of Serampore have both translated and printed the New Testament. From Surat along the coast to the Indus and to Persia, and northwards as far as Agimere, is spoken the *Guzeratic*, or, as sometimes written, the *Gujerattee*. Into this language also the Missionaries have translated the New Testament, and in 1808 had begun to print it. Further northwards, between the Indus and Bengal, lies the country of the *Seeks*, into whose language also the Missionaries have translated the New Testament, with a part of the Old; and the *printing* of the New Testament is begun. The vast peninsula

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<sup>59</sup> Brief Narrative, p. 67, 83.

of India therefore, taken in its utmost extent, has been thus provided with translations of the Scriptures, and chiefly by the Missionaries of Serampore <sup>60</sup>.

If we cross from the peninsula to the island of Ceylon, we find the *Tamul* language spoken in the northern part, into which the whole Bible has been already translated. In the southern part of the island is spoken the Cingalese, in which language the Dutch printed at Columbo the Gospels in 1739, the Acts in 1771, as also the Psalms in 1755 and 1768. In 1780 they printed at Columbo another edition of the Cingalese Gospels; and in 1783 the whole of the New Testament in the Cingalese, with a part of the Pentateuch <sup>61</sup>.

On the north of Hindostan lies the country of Cashmire, which abounds with native Jews; and hence Dr. Buchanan <sup>62</sup> considers a translation of the Scriptures into Cashmirian as peculiarly important. Now the Missionaries at Serampore have not only begun to translate the New Testament into this language, but have provided a fount of Cashmirian types for the purpose of printing it. Eastward of Cashmire, and on the <sup>sc</sup> north of Bengal, lies the extensive country of Tibet or Bootan. Whether the language spoken in this country is the same as the Cashmirian (or Cashmeera), or whether it is

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<sup>60</sup> A map, representing the extent of country in which the languages abovementioned are spoken, is prefixed to the Brief Narrative of the Baptist Mission.

<sup>61</sup> See the Sixth Report of the Bible Society, App. p. 86.

<sup>62</sup> Christian Researches, p. 247.

different, I do not know; but the Missionaries have learnt the language which is spoken in Bootan, and are translating the Scriptures into that language. For in their Report, dated January, 1810, they say, "Access to the people of Hindostan, Bengal, *Bootan*, Orissa, Burmah, and China, is obtained by a *knowledge of their languages*. The Holy Scriptures are distributing, or are soon to be distributed, *among all these and among other nations* in their own tongues <sup>63</sup>." Eastward of Bengal lies the Burman empire; and though the Missionaries of Serampore have hitherto printed only extracts from the Scriptures in the Burman language <sup>64</sup>, yet from the proficiency which has been made in it, particularly by Mr. Chater and Dr. Carey's eldest son, and from the Missionary connexions at Rangoon, they are furnished with every facility to proceed. Where the Burman language ceases to be spoken, the Chinese language begins; a language spoken by the largest associated population in the world. In this language, Mr. Marshman, with his two sons, and a son of Dr. Carey, have made an extraordinary proficiency <sup>65</sup>. In-

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<sup>63</sup> Periodical Accounts, No. XXI. p. 113.

<sup>64</sup> Mr. Chater, who made the translation at Rangoon, gives an account of these extracts in a letter, dated 14 Nov. 1809, and assigns the reasons why he had made a *selection* from the Scriptures for the use of the Burmans, instead of making a *continued* translation.

<sup>65</sup> See the Account of the Examination of the Students in

deed they had made some progress in this language so early as March, 1806, as appears from a letter to Dr. Ryland, above quoted. They soon began to translate the New Testament into Chinese; and before November, 1809, they had translated the four Gospels, the Acts, and the Epistles of St. Paul as far as that to the Ephesians<sup>66</sup>. Nor was the difficulty of learning the Chinese language the only difficulty which they overcame. At the beginning of 1808 they made preparations for the *printing* of it. “ More than eighteen months ago “ (say the Missionaries in November, 1809<sup>67</sup>), “ we began to employ, under Chinese superinten- “ dance, certain natives of Bengal, for many years “ accustomed to cut the patterns of flowers used “ in printing cottons, and have found them suc- “ ceed beyond our expectation. The delicate “ workmanship required in their former employ “ fits them for cutting the stronger lines of the “ Chinese characters, when they are written, and “ the work is superintended by a Chinese artist. “ Some months ago we began printing a newly-

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the Chinese Language, held at the Mission-Seminary of Serampore, 26 Sept. 1808, printed in the Per. Acc. No. XIX. p. 537.

<sup>66</sup> Ib. No. XX. p. 56,

<sup>67</sup> Ib. p. 54, 55. The Account from which the passage here quoted is taken is superscribed *November*, 1809. The editor observes in a note, that it was drawn up in *August*, 1809; but it is not very material whether the eighteen months are counted back from August or November, 1809. In either case their preparations for Chinese printing began early in 1808.



“ revised copy of the Gospel by Matthew, to the  
 “ middle of which we are nearly advanced. The  
 “ difficulty of afterwards correcting the blocks  
 “ causes us to advance with slow and fearful cir-  
 “ cumspection. The whole New Testament will  
 “ be printed in octavo, on a size resembling that  
 “ of Confucius<sup>63</sup>, so common and so highly vene-  
 “ rated among the Chinese. Two pages are cut  
 “ on one block. When printed off, the page is  
 “ folded so as to have the two blank sides inward,  
 “ in the manner of the Chinese. The blocks are  
 “ made of the wood of the tamarind-tree.” Of  
 the extreme care and pains bestowed by these  
 Missionaries, both on the translating and on the  
 printing of it, we may form some judgement from  
 what they further say in the same account of the  
 year 1809. “ We have retained *another* learned  
 “ Chinese at £4 per month, beside his board,  
 “ &c. to superintend the cutting of the characters,  
 “ and to examine the translation with brother  
 “ Marshman. After brother Marshman has gone  
 “ through it in various ways with Mr. Lassar, he  
 “ carefully examines it again with this learned  
 “ Chinese alone, causing him to read it, and give  
 “ his idea of the meaning of every sentence and  
 “ character. As he has not the least previous ac-  
 “ quaintance with the sense of the passage, not

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<sup>63</sup> This refers to their edition of Confucius, with an English translation and commentary, which had just then left the press at Serampore, where many other works have been printed in Oriental languages, beside the translations of the Scriptures. See Periodical Accounts, No. XXI. p. 112, 113.

“ understanding English, brother Marshman has  
“ an opportunity of marking the least deviation  
“ from the original, and of canvassing such pas-  
“ sages anew with Mr. Lassar, which is done pre-  
“ viously to their being written for engraving <sup>69</sup>.”

Such are the exertions of those extraordinary men, the Missionaries of Serampore, who, in the course of eleven years from the commencement of 1800 to the latest accounts, have contributed so much to the translation and dispersion of the Scriptures in the Oriental languages, that the united efforts of *no Society whatever* can be compared with them. *These* are the men, who, before the Bible Society *existed*, formed the grand design of translating the Scriptures into all the languages of the East; *these* are the men who have been the grand instruments in the execution of this stupendous work; *these* are the men who are best qualified to *complete* the design so nobly begun, and hitherto so successfully performed; who in the knowledge of languages, which they themselves have acquired; who in the seminary at Serampore designed for the education of future translators; who in their extensive connexions with men of learning throughout the East; who in the Missionary printing-office, so well supplied with types of almost every description; and who in the extensive supplies afforded by the Baptist Society, augmented by their own

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<sup>69</sup> Similar collations take place in respect to the other languages; in all of which the Missionaries are assisted by Pundits, or men of learning in those languages, who take care that the idioms of the respective languages are preserved.

noble contributions, are in possession of the means, which are required for that important purpose. *These* are the men therefore, who are entitled to the thanks of the British Public, though their labours are applied, to swell the pomp of an institution, in which they did not originate, and with which they are only partially connected.

But let us return to our geographical survey. If we go westward from India to Persia, we find that here also the Missionaries of Serampore had made provision for a translation of the Scriptures. They not only applied themselves to the study of the Persian, but introduced it in their Missionary school, or Oriental seminary, at Serampore. Mr. Marshman, in his letter of January 14, 1807, says, "With Persian two or three persons in our family are acquainted, and it is *constantly taught in our school* <sup>70</sup>." In May, 1807, Sabat, an Arabian, settled at Serampore, and assisted the Missionaries in their Persian translation <sup>71</sup>. Before the end of that year the Persian translation had been "carried on to a pretty large extent" <sup>72</sup>: a fount of Persian types was sent them from England by their own Society <sup>73</sup>; and the printing of the Persian translation had actually commenced <sup>74</sup>. But the removal of Sabat from Serampore put an

<sup>70</sup> Periodical Accounts, No. XVII. p. 328.

<sup>71</sup> *Ib.* p. 350, 351.

<sup>72</sup> These are the words used in the Brief Narrative, p. 67.

<sup>73</sup> See note 54.

<sup>74</sup> Periodical Accounts, No. XVII. p. 334.

end to *their* labours in the Persian translation <sup>75</sup>. The Scriptures had been partly translated into Persian some centuries ago. We have seen that the Pentateuch and the four Gospels were printed in the London Polyglot, and that another Persian translation of the four Gospels was published by Wheloc and Pierson in the same year. These are in fact translations into the *present* Persian language, for they were made many centuries after the conquest of Persia by the Saracens; they were made long since the extinction of the ancient Persian, and the formation of the present Persian by an admixture of Arabic. But the style and the orthography of the Polyglot version is said to be now antiquated at Ispahan <sup>76</sup>, though probably not more than the style and orthography of Henry the VIIIth is now antiquated in England. A later version of the four Gospels was made in 1740 by command of Nadir Shah, though it is not held in very high estimation <sup>77</sup>. But Colonel Colebrooke's translation of the four Gospels into Persian, which was printed at Calcutta in 1804, is, I believe, very generally esteemed. Westward of Persia lies that immense territory, in which the Arabic language is spoken, and which is cultivated as widely as the Mahometan religion extends. In this language the whole Bible is printed in the Paris

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<sup>75</sup> In their statement of November, 1809, they say of the Persian translation, it "is removed from under our care." *Ib.* No. XX. p. 62.

<sup>76</sup> Buchanan's *Researches*, p. 181.

<sup>77</sup> *Ib.* p. 184.

and London Polyglots; an edition of the New Testament was printed for circulation in the East by the Society for promoting Christian Knowledge; and with the same view a new edition of the whole Bible from the Polyglot text was undertaken by the late Professor Carlyle, and is now ready for delivery. The turns of expression in common conversation may have changed since the period when this translation was made. But the language of this translation is precisely the language of the Koran, which is read and understood wherever Arabic is now spoken, as our *own* Bible is every where understood in England, though its style is very different from that of modern writing. In fact, the Koran has contributed to *preserve* the Arabic from the changes to which it might have been otherwise exposed; and as all our Arabic translations were made long after the time when the Koran was written, they cannot be antiquated where the Koran is understood. Another Arabic version, containing also the whole Bible, was published at Rome in 1671 by the *Congregatio de propagandâ fide*, and expressly for the use of the Arabian Christians. It was conducted by Sergius Risius, Maronite Archbishop of *Damascus*, whose native language was Arabic, and who would have hardly undertaken to superintend a translation, which was not intelligible to the persons for whose use it was designed <sup>78</sup>. The Patriarch of *Antioch* printed also the Arabic Bible at Bucharest in

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<sup>78</sup> Le Long Bibliotheca Sacra, ed. Masch. P. II. vol. i. p. 114.



Wallachia in the year 1700<sup>79</sup>; and in 1752 Raphael Tuki, Bishop of Arzan el Rum, (commonly called Erzerum,) again undertook an edition of the Arabian Bible, under the patronage of the *Congregatio de propagandâ fide*<sup>80</sup>.

Another language of Asia, read though not spoken over as great an extent of country as Arabic, is the *Armenian*, into which the Bible was translated in the fifth century, and of which there are various editions already described. The Armenians are not confined to the country from which they take their name; they are dispersed from the western to the eastern extremity of Asia; they have establishments in the principal towns of Asiatic Turkey, of Persia, and of India; and in many of these towns form a considerable part of their population. A translation therefore of the Scriptures into the Armenian language has made provision for an immense population; for though, like the Jews, the Armenians learn the language of the country where their families are settled, they learn also, like the Jews, the language of their sacred writings, in which also they perform the service of their Church<sup>81</sup>. The Christians of Georgia have like-

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<sup>79</sup> Le Long *Bibliotheca Sacra*, ed. Masch. P. II. vol. i. p. 117.

<sup>80</sup> This edition is described in the *Repertorium for biblical and Oriental Literature*, vol. x. p. 154. N. B. This work, which contains a treasure of Oriental literature, was published at Leipzig in eighteen volumes, between the years 1777 and 1786.

<sup>81</sup> The Armenians have not less than six Patriarchs. Their chief Patriarch resides in the monastery of Etshniadzin, a few

wise the Bible in their own language, which was printed at Moscow in 1743. But the language, which I am now going to mention, is of very great importance in respect to the means which it affords for the circulation of the Scriptures. “ Perhaps “ there is not a more *extensive* language in the “ world than the *Turkish*. It is spoken through “ the whole of the Turkish empire, and a great “ part, if not the greater part, of Persia. It is “ the written language throughout all the *Tartar* “ *tribes*, which are still numerous; beside that, “ the various *dialects* of the Tartar differ from it “ more in *pronunciation* than any thing else<sup>82</sup>.” Now a translation of the New Testament into this language, so important not only in itself, but affording the means of making *other* translations in the various *Tartar* dialects, was printed at Oxford in 1666; and part of it was reprinted at Halle about the middle of the last century. Of this Turkish translation says Helladius, in reference to

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miles from Erivan, which the Armenians call Waharshabat. The second resides at Sis, in the Turkish province of Adana; the third at Gandsasar, in the Persian province of Shirvan; the fourth in the island of Aghtamar; the fifth at Jerusalem; and the sixth at Constantinople. There is also an Armenian Patriarch resident on Mount Lebanon, but he is nominated by the Pope, and is acknowledged only by those Armenian Christians who have submitted to the Church of Rome. This account is taken from Büsching’s Geography, Part V. p. 56, printed at Hamburg in 1781.

<sup>82</sup> This account is given by one of the Missionaries at Karass, and is printed in the Seventh Report of the British and Foreign Bible Society. Appendix, p. 14.

those Christians of the East, who speak only Turkish, "*Summas Anglis referunt grutias, quod Novum Testamentum tam nitide linguâ Turcicâ edendum curaverint*"<sup>83</sup>." This Turkish translation was promoted by the celebrated Robert Boyle, and printed conjointly at his expence, and the expence of the Turkey Company.

Having thus described the translations, which have been made for the *continent* of Asia, I have only to notice the provision, which has been made for the islands. In the great Asiatic Archipelago, the language by far the most extensively spoken is the *Malay*: and this language "is daily increasing" in its importance to the British nation<sup>84</sup>." It has a great affinity with the Arabic, and is written with Arabic letters. Now a translation of the whole Bible into the Malay language, was printed, as we have already seen, in the Arabic character at Batavia, in 1758<sup>85</sup>. And as the dialect of the Malay, which is spoken in Sumatra, differs from the Eastern Malay, Mr. Jarrett undertook a translation of the New Testament into this dialect, of which he was preparing the four Gospels for the press in 1804<sup>86</sup>.—Of the translation made by the Dutch

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<sup>83</sup> Status præsens Ecclesiæ Græcæ, p. 289.

<sup>84</sup> Buchanan's Christian Researches, p. 99.

<sup>85</sup> Even the marks which the Malays have in *addition* to the Arabic letters, were used in this edition. See Dr. Leyden's Dissertation on the Languages and Literature of the Indo-Chinese, in the Asiatic Researches, Vol. X. p. 188. It was printed in 5 vols. 8vo. under the direction of the Dutch Governor-General of the Indies.

<sup>86</sup> College of Fort William, p. 230. Mr. Jarrett has been

into the Cingalese, I have already spoken. Nor did they neglect even the distant island of Formosa.

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Let us now consider what *additions* the Bible Society has made to the stock of Asiatic translations described in this section, which embraces all the *principal* languages of Asia, extending from the western to the eastern frontier. On this subject, the following statement is made in the seventh and last Report, p. 6. “ It may be generally observed, “ that the various translations are all proceeding “ with great spirit and energy; and that the accuracy of these versions is considered by the Calcutta Committee a point of the first importance; “ that a spirit of harmony prevails among the “ translators; and that in the course of a few years “ there will be editions of the Scriptures in various “ Oriental languages. Among these, the *Tamul*, “ *Malay*, *Sanscrit*, *Bengalee*, *Orissa*, *Seek*, *Hindoostanee*, *Mahratta*, are already printed, or in “ the press. The *Arabic*, *Persian*, *Telinga*, *Malayalim*, *Burman*, *Carnatica*, and several other “ dialects, to be hereafter enumerated, together “ with the *Chinese*, are preparing, and the printing

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also engaged some time in preparing a Dictionary of the Western Malay. A Grammar and Dictionary of the Eastern Malay has been written by Mr. Shaw. Ibid, p. 231.

“ of some of them is begun.” The other dialects, to which reference is here made, are enumerated at p. 11, and are “ the *Siamese, Macassar, Bugis, Afghan, Rahkeng, Maldivian, and Jagatai.*” Now as these various translations are represented as “ *all proceeding with great spirit and energy,*” I will divide them into six classes, which will shew more precisely the *extent* of the services, which have been rendered by the Bible Society in respect to these *twenty-two* Asiatic languages or dialects.

Class I. *Arabic.*

Class II. *Persian.*

Class III. *Malay and Tamul.*

Class IV. *Sanscrit, Hindostanee, Bengalee, Orissa, Mahratta, Seek, Telinga, Carnatica, Burman, and Chinese.*

Class V. *Malayalim.*

Class VI. *Afghan, Maldivian, Bugis, Macassar, Siamese, Rahkeng, and Jagatai.*

1. With respect to the *Arabic*, the translation making by the Society has hitherto been conducted by Sabat, under the inspection of Mr. Martyn, who, in his account, dated Cawnpore, December, 1809, says: “ In the *Arabic* only *the Epistle to the Romans, and first Epistle to the Corinthians,*” are done, with a few chapters of St. Matthew’s “ Gospel.” He expresses however a hope, that the New Testament will be finished in the course of two years<sup>87</sup>. The latest account of this translation, which has been laid before the public, is

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<sup>87</sup> Seventh Report, Appendix, p. 24.



dated Calcutta, Oct. 19, 1810, in which Mr. Brown, the Secretary to the Corresponding Committee, says: "The Arabic is now *under consideration*<sup>88</sup>;" but what *progress* had been made in the translation of the New Testament is not stated. How far a *new* Arabic translation was necessary, I am not competent to decide. But we have already seen, that the whole Arabic Bible has been repeatedly printed, and that three of these editions were conducted by Christian Bishops, whose native language was Arabic, and expressly for the use of the Arabian Christians.

2. The new *Persian* translation has been likewise conducted by Sabat, under the superintendence of Mr. Martyn, who, in his Letter, dated Cawnpore, Dec. 1809, says, that Sabat "has advanced to the "end of the first Epistle of the Corinthians nearly." Now we have already seen, that Sabat settled with the Missionaries at Serampore in May, 1807, and assisted them in the Persian translation; we have seen that a considerable *progress* was made in it at Serampore, that types were prepared, and the printing begun, before Sabat was removed from the Missionaries, to be placed under the direction of Mr. Martyn. Sabat therefore must have taken with him from Serampore a considerable part of this Persian translation; and, though he is at present in the pay of the *Bible Society*, there is no reason to suppose, that the Persian translation would not have been finished, if Sabat had been permitted to remain with

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<sup>88</sup> Seventh Report, Appendix, p. 116.

the Missionaries. At any rate the publication of it has been *retarded*; for it does not appear from the latest accounts, that the Corresponding Committee have sent it to the press<sup>89</sup>, though the Missionaries while it remained in *their* hands, had actually begun the printing of it.

3. The *Malay* and the *Tamul*, which I have placed in the third class, are *translations*, in which the Bible Society can claim no share: for both the Old and the New Testament had been translated and repeatedly *printed* in these languages long before the Society existed. It is true, that on *one* account the Tamul Bible may be placed upon their list, as they have sent to *Tanjore* a printing press, a fount of Tamul types, and a supply of paper, for a new edition of it. But the Society for promoting Christian Knowledge might with equal and indeed with more reason, put the Tamul Bible on the list of books which they distribute: for this Society supplied the printing office at *Tranquebar* with the presses, the types, and the paper, which were used for the *first* edition of it, and without which it might never have been printed. This Society has provided also paper for *subsequent* editions: and Dr. John, a Missionary at *Tranquebar*, speaking of the Society for promoting Christian Knowledge, says:

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<sup>89</sup> The last account, hitherto published, is Mr. Brown's Letter, dated Calcutta, Oct. 19, 1810, where he says: "A new Persian version has been produced, but has not yet been brought to the test, as all future versions will be, before steps are taken for publication by the Committee." Seventh Report, Appendix, p. 116.

“ To whom we are greatly indebted for their generous benefits in sending us *annually* stores of printing and writing paper, stationary, and other valuable presents, &c<sup>90</sup>.” With respect to the *Malay Bible*, of which the last edition was printed at Batavia, in 1758, I cannot discover any claim *whatever* which the Bible Society can make to it; for among the records, which they have hitherto published, on which alone they could ground their last statement, I can find no account even of *preparations* for a new edition of it. If they mean that particular *dialect* of the Malay, which is spoken in Sumatra, into which Mr. Jarrett translated the four Gospels, it must be observed, that his translation of the four Gospels was made before the Bible Society had any intercourse with India. Lastly, if the word Malay be used as a *generic* term, including the Bugis and Macassar as *dialects* of the Malay, the generic name ought not to be used in *addition* to the specific names, which converts two languages into three.

4. The translations which I have referred to the fourth class, are the *Sanscrit, Hindostanee, Bengalee, Orissa, Mahratta, Seek, Telinga, Carnatica, Chinese, and Burman*. Now for these ten

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<sup>90</sup> See his Letter to Mr. Brown, dated Tranquebar, Nov. 15, 1809, printed in the Appendix to the Seventh Report of the Bible Society, p. 19. See also the last Account of the Society for promoting Christian Knowledge, p. 198. And from page 215, it appears, that the “salaries, gratuities, books, and other stores to the Missionaries in the East-Indies,” amounted last year to £1179.

translations, though they are placed on the list of the *Bible Society*, we are indebted to the Missionaries of *Serampore*. It is true, that in the year 1809, after they had been engaged *nine* years in *printing*, and *fifteen* years in *translating*, supplied by their *own* very extensive contributions, supplied by subscriptions in India, supplied annually by their own Society with more than the thousand which they themselves had required, they received at last one thousand pounds from the Bible Society<sup>91</sup>. But is the work of translating and printing which the Missionaries had executed *before* this period, is all the knowledge which they had *previously* acquired, is the preparation which they had made in their well-supplied printing-office, for the completion of a plan, which they themselves had conceived, is all this to be ascribed to the *Bible Society*? The assistance which it afforded may have contributed to *forward* the printing of those translations, of which the printing was not *previously* completed. But to the *Bengalee Bible*, the grand work of Dr. Carey, which cost him fifteen years labour, and to the *Sanscrit* and *Orissa* New Testaments, they can have no claim whatever: for both the translating and printing of them was finished at the *begin-*

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<sup>91</sup> What assistance they have *further* received, or whether they have received any further aid from this Society, I do not know. But in the very latest Baptist Missionary accounts, which have just been published, no sum is *mentioned* as received by *them* from the Bible Society, since the £1000, which they received in the course of 1809.

ning of 1809<sup>92</sup>. Nor can they have any claim, either to the Hindostanee or to the Telinga translations which have been made by the *Missionaries*, though they have provided for *another* Hindostanee, and another *Telinga* translation, neither of which, however, according to the last printed accounts, had been put to press; and of the latter, the translation was left by the author of it unfinished<sup>93</sup>. Nor has the Bible Society any claim to the *translation* of the New Testament, either in the *Mahratta*, or

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<sup>92</sup> See the state of the translations printed at the end of the Brief Narrative.

<sup>93</sup> One Hindostanee version was made by the German Missionary Schultze; another Hindostanee version, but containing only the four Gospels, was made in 1804, under the inspection of Mr. Hunter; the third Hindostanee version was made by the Missionaries at Serampore, who have translated and printed the New Testament, and translated the Old, except the Pentateuch. The fourth version of the New Testament has been made by Mr. Martyn, but not yet printed.—The *Telinga* version, made at the expence of the Bible Society, was conducted by Mr. Des Granges, a Missionary at Vizagapatam. How far he had proceeded will appear from the following passage of Mr Brown's Letter, dated Calcutta, 19th Oct. 1810. "The Committee have in contemplation the printing of the Telinga Gospels of St. *Matthew*, *Mark*, and *Luke* completed by that laborious and judicious translator, the Rev. Mr. Des Granges, of Vizagapatam, a few days before his death." Seventh Report, App. p. 116. At that very time the Telinga translation of the New Testament made by the *Serampore* Missionaries was *finished*, and a fount of types prepared for the printing of it. Whether they will desist for the sake of the *other* Telinga translation, which must likewise be printed at Serampore, I do not know.



in the *Carnata*, or in the *Seek*; for the Missionaries at Serampore had translated the New Testament into these three languages *before* they received pecuniary aid from the Bible Society<sup>94</sup>. The *printing* likewise both of the Mahratta, and of the *Seek* New Testament, was begun: and in the Mahratta the four Gospels were nearly printed off<sup>95</sup>. And though the *Carnata* New Testament had not been put to press, the Missionaries were already provided with *types* for that purpose<sup>96</sup>. Of the *Chinese* New Testament, they had finished the translation as far as the epistle to the Ephesians; they were provided with the necessary apparatus for *printing*; and had actually commenced<sup>97</sup>. The Missionaries had likewise prepared for the *last* of these ten versions, the *Burman*. They had not only begun to translate, but had provided themselves with Burman *types*<sup>98</sup>.—Under such circumstances, the translations made and printed by the Missionaries at Serampore (to which may be added the Guzeratic New Testament not mentioned in the Seventh Report) should be placed in a separate catalogue, and the honour ascribed to those to whom the honour is *due*<sup>99</sup>. Nor should the *Bap-*

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<sup>94</sup> See the Second Memoir of the State of the Translations in the Periodical Accounts, No. XX. p. 52, which shews the state of them *before* the Missionaries had received pecuniary aid from the Bible Society.

<sup>95</sup> Ibid.

<sup>96</sup> Ibid.

<sup>97</sup> Ibid.

<sup>98</sup> Ibid.

<sup>99</sup> In the Summary Account published by the Committee for 1810, only seven translations are mentioned (p. 14.) as preparing in India, namely, Hindostanee, Bengalee, Persian, Mah-

tist Society, which during the last seven years has supplied them annually, for the sole purpose of translating, with a sum exceeding by two hundred pounds the *annual thousand* required by the Missionaries, and in the very last year contributed to that end not less than *nineteen hundred* pounds, be passed over in silence, that the whole credit may be assumed by the Bible Society, whose interposition commenced, when the grand difficulties were overcome, and whose contribution has been trifling in comparison with the whole.

5. The fifth class contains the *Malayalim* translation of the New Testament, which was made, neither by the Bible Society, nor by the Missionaries at Serampore : but they have both been concerned with the *printing* of it. The translation, as already stated, was made under the inspection of a Syrian Bishop in Travancore, where the Malayalim is spoken. One copy of this translation was sent to Serampore in 1807, to be printed there at

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ratta, Malayalim, Sanscrit, and Chinese. “Of these versions “ (is added) some had previously issued from the Missionary “ Press at Serampore on the Banks of the Ganges, independently of the aid of the Society.” But this acknowledgement, though very indeterminate, is entirely *omitted* in the Summary Account for 1811, where we find at p. 13, a very considerably augmented list, including Class IV. which we have just examined. But not a syllable is there said, either of the Baptist Society, or of the Missionaries at Serampore. And what is the inevitable *consequence* of this omission? That every man, who forms his judgement of the merits due to the Bible Society, from that Summary Account, will ascribe to their sole exertions the long catalogue of translations, which are there produced.

the Missionary Press: another copy was sent to be printed at Bombay, and for *this* edition the Bible Society has supplied paper <sup>100</sup>. What progress has been made in the *Serampore* edition I cannot say: it appears, however, that the Missionaries were engaged with the *printing* of it in the same year in which they received it <sup>101</sup>. But the *Bombay* edition of it, according to the last accounts which have been printed by the Society, had advanced no further than *the two first Gospels* <sup>102</sup>.

6. The sixth class contains the *Afghan, Maldivian, Bugis, Macassar, Siamese, Rahkeng, and Jagatai*. Here it must be admitted, that no part of the Scriptures had ever been translated into any of these seven languages, till the attempt was made by Dr. Leyden, Professor in the College of Fort William; who having in his employ several learned natives from all parts of the East, in preparing vocabularies and grammars in the languages and dialects of Asia, offered to contribute his aid toward a version of *the four Gospels* in these seven languages <sup>103</sup>. The progress which has been made in these translations, according to the latest accounts which have been published by the Society, is stated by Dr. Leyden himself in a Letter dated July 20, 1810; whence it appears that only *four* out of the *seven* were begun, namely, the *Afghan, or Pushto, the Maldivian, the Bugis, and the Macassar*. Into the

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<sup>100</sup> Seventh Report, p. 11.

<sup>101</sup> Brief Narrative, p. 67, 83.

<sup>102</sup> Seventh Report, Appendix p. 25.

<sup>103</sup> Seventh Report, Appendix p. 76, 77.

two latter the Gospel of St. Mark had been translated : into the two former, the greater part, but not the whole, of the Gospel of St. Matthew<sup>104</sup>. The three languages in which the translation was *not begun*, were the Siamese, the Rakheng, and the Jagatai, though they parade with the others in the Society's list. Such was the state of these *intended* translations of the Gospels, according to the latest accounts which the Society has published. Whether the design of translating the four Gospels into these seven languages has been since carried into effect, can be known only from the next Report ; but there is reason to doubt it, as Dr. Leyden, in the following year, accompanied Lord Minto to Batavia, where he died.

7. To the six classes above described, containing the translations conducted in *India*, may be added a seventh, containing the *Turkish* translation of the New Testament making by the Edinburgh Missionaries at Karass, and the *Calmuck* translation of St. Matthew's Gospel, making by the Moravian Missionaries at Sarepta<sup>105</sup>, which will complete the list of Asiatic translations, in which the Bible Society has borne a share. According to the latest accounts from Karass, the four Gospels

<sup>104</sup> See Dr. Leyden's Letter printed in the Seventh Report, App. 115.

<sup>105</sup> " Sarepta near Czarizin on the Wolga, in Russian Asia, was built chiefly with a view to bring the Gospel to the Calmuck Tartars." See the Concise Account of the Missions of the Unitas Fratrum, p. 14. The Moravians formed their settlement of Sarepta so early as the year 1765.

with the Acts of the Apostles were then printed: but we have seen that the *whole* New Testament in Turkish was long since printed at Oxford. Of the *Calmuck* version it does not appear from the latest accounts <sup>106</sup>, that even the Gospel of *St. Matthew* has been finished though some *portions* of it had been translated *forty years ago* <sup>107</sup>.

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<sup>106</sup> See the Summary Account for 1811, p. 11.

<sup>107</sup> Fourth Report, App. p. 187.



### SECTION III.

#### *Translations of the Scriptures into the Languages of Africa.*

AT a very early age of Christianity the Scriptures were translated into the Egyptian language, including the dialects both of the upper and of the lower Egypt; the former called *Sahidic*, the latter *Coptic*. The Coptic <sup>1</sup> New Testament was published by Wilkins at Oxford in 1716. Wilkins published also the Coptic Pentateuch in 1731. The Psalms were published at Rome in Coptic and Arabic in 1744, and again in 1749, by the Congregatio de propagandâ fide, for the use of the Egyptian Christians; for though in churches the Scriptures are still read in Coptic, the vernacular language of the present Copts is Arabic. On this account the Arabic version may be reckoned among the African, as well as among the Asiatic, translations; for Arabic is spoken in the northermost part of Africa from Egypt to Morocco. Of the *Sahidic* version only fragments of the New Testament have been hitherto printed. But in the upper as well as in the lower Egypt, Arabic is now the vernacular language, and consequently the Arabic version is

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<sup>1</sup> See Le Long Bib. Sacra ed. Masch. P. II. vol. i. sect. 10.

there also the version which alone is useful to the people at large. And though the Scriptures are still read in the Egyptian churches in the former language of the country, it is usual to read them afterwards in Arabic. Into the Ethiopic language the Scriptures were likewise translated at a very early age of Christianity; but, as is the case with the Coptic we have only the New Testament, with parts of the Old Testament, *in print*<sup>2</sup>. The Psalms, with the Song of Solomon, were printed at Rome so early as 1513. The Psalms were reprinted in 1515 at Cologne; and again, with the Song of Solomon, in the London Polyglot. The celebrated Ethiopic scholar Ludolph published two editions at Francfort in 1701. The one was accompanied with a Latin translation for the benefit of Europeans; the other was solely Ethiopic, being destined for the use of the natives, and was sent by the Dutch for that purpose to Abyssinia. Of the *historical* books of the Old Testament we have nothing in *print* but the four first chapters of Genesis and the book of Ruth: of the Prophets we have only Joel, Jonah, Zephaniah, and Malachi<sup>3</sup>. The Ethiopic *New Testament* was printed at Rome in 1548, under the direction of several

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<sup>2</sup> See Le Long Bib. Sacra, ed. Masch. P. II. vol. i. sect. 6.

<sup>3</sup> But in *manuscript* we have the Old Testament entire as well as the New; for Mr. Bruce brought from Abyssinia a copy of the Old Testament, which he deposited in the British Museum. See his Travels, Vol. i. p. 489. And a considerable *portion* of the Old Testament, including the Pentateuch, Joshua, Judges, Ruth, Samuel, Kings, and the Prophet Isaiah, is preserved in the Vatican. Le Long Bib. Sacra, Tom. i. p. 129.

native Ethiopians, whose names are mentioned at the end of the Gospel of St. Matthew. This edition was reprinted in the London Polyglot, and was again published in London in 1698. The Epistles of St. James, St. John, and St. Jude were printed at Leyden in 1654, accompanied with an Arabic translation. In that part of northern Africa which was first subject to the Carthaginians, and afterwards to the dominion of the Romans, the *Latin* version was used till the Saracens, by their conquests in the seventh century, extinguished there both the Latin language and the Christian religion. These are all the translations which were made in ancient times into the languages of Africa; but they comprehended the countries, which were converted to Christianity.

In modern times I do not know that *any* new translation has been made of the Scriptures into an African language. The British and Foreign Bible Society “ have concluded to print an Ethiopic version of the book of Psalms for the use “ of the natives of Abyssinia; and they are endeavouring to procure a version of one of the “ Gospels in that language, with a view to the “ same object<sup>4</sup>.” But the Ethiopic Psalms, which they are preparing to print, can be nothing more than a new edition of those very Psalms which have been repeatedly printed already; and one of those editions was printed for the express purpose of sending them to Abyssinia. And the Gospel

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<sup>4</sup> Seventh Report, p. 15.

which they “are endeavouring to procure,” they will find, together with the other books of the New Testament, not only in the Roman edition, but also in the London Polyglot, which is accessible to every one.

Should any attempt be made to translate the New Testament into any modern language or dialect of Africa, no men can be better qualified for the task than the Missionaries who are now employed by the London Missionary Society. Like the Missionaries at Serampore, they must learn the languages before they can preach to the natives; and in so doing they qualify themselves for translators of the Scriptures. If therefore the London Missionary Society would follow the example of the Baptist Missionary Society, and open a subscription for the sole purpose of promoting translations in *Africa*, and as the latter Society has done for the languages of *Asia*, men of every religious persuasion might consistently and conscientiously subscribe to these respective funds, and thus promote the translations of the Scriptures into the languages of Asia and Africa, without having any thing to fear from operations *at home*. The same observation will apply to the German Missionaries employed by the *Unitas Fratrum* in America.

#### SECTION IV.

##### *Translations of the Scriptures into the Languages of America.*

THERE are only *two* American languages, into which the whole Bible has been translated, the *Brasilian* and the *Virginian*. The former, however, has never been printed; the latter was printed at Cambridge in New England, the New Testament in 1661, the Old Testament in 1663. The whole Bible was reprinted at the same place in 1685<sup>1</sup>. Le Long mentions a New Testament in the *Indian* language, printed in London in 1646, but in *what* Indian language he does not say<sup>2</sup>.

In the last, and in the present century, no men have contributed so much to promote a knowledge of the Scriptures among the savage nations of America, as the German Missionaries belonging to the Society of United Brethren, or the *Unitas Fratrum*. Their first mission was undertaken in 1734, under the patronage of the celebrated Count Zinzendorf, of Herrnhut in Lusatia, whence the brethren have taken in Germany the name of Herrnhuter. From

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<sup>1</sup> Le Long Bibliotheca Sacra. Tom. i. p. 448.

<sup>2</sup> Ib. The title is, Novum Testamentum, Lingua Indica, Londini, 1646, 12mo.



the Delaware Indians, among whom they first settled, they gradually extended their labours through the country of the Mohawks, and other Indian tribes, as far as the Esquimaux. So early as the year 1754, Fabricius, one of the Missionaries, translated a part of the Scriptures into the *Delaware* language<sup>3</sup>; another Missionary, Schmick, translated a portion of the Gospels into the *Mahikan* language<sup>4</sup>. These labours were performed amidst the severest trials, and without the aid of either grammar or vocabulary, with which translators are usually furnished<sup>5</sup>. It is true that these translations could be made only for the purpose of *reading* them to the Indian tribes, who have no knowledge of *letters*, though they use a kind of hieroglyphics, which they paint on trees to designate important events<sup>6</sup>. In the *Esquimaux* language they have translated, and also printed, the Harmony of the four Gospels, which is used by the *Unitas Fratrum*<sup>7</sup>; and it is from this Harmony that the Missionary Kohlmeister extracted the Gospel of St.

<sup>3</sup> See Part II. p. 154, of Loskiel's History of the Mission of the United Brethren, translated from the German by Mr. La Trobe.

<sup>4</sup> Ib. ib.

<sup>5</sup> David Zeitsberger, however, composed afterwards a grammar of the Delaware language, which was printed at Philadelphia in 1776. Ib. P. I. p. 22. In the Esquimaux language the Missionaries have since composed a dictionary for their own use.

<sup>6</sup> Ib. P. I. p. 23.

<sup>7</sup> Concise Account of the Missions of the *Unitas Fratrum*, p. 23.

John, which has been since printed by the Bible Society<sup>8</sup>. The same Harmony they have translated and printed in the language of *Greenland*<sup>9</sup>. where they have likewise established a mission; but whether they had any concern in the translation of the *New Testament* into this language, which was printed at Copenhagen in 1799, I do not know<sup>10</sup>. Nor do I know whether they had any concern with the *Creole* New Testament, which was printed at Copenhagen in 1781; though it appears that they have printed hymn books, as well in the *Creole* as in the *Esquimaux* and *Greenland* languages<sup>11</sup>. But in addition to the *Esquimaux* Harmony of the Gospels, which has been long in use among the Missionaries of Labrador, another Missionary, Burkhardt, has been some time engaged with a translation into the *Esquimaux* of the Acts and the Epistles. In the *Mohawk* language, though great proficiency had been made in it by the German Missionaries so early as the year 1748, it does not

<sup>8</sup> See Mr. La Trobe's Letter, printed in the Sixth Report, App. No. XIX.

<sup>9</sup> Concise Account, p. 23. It is there added, that "other parts of the Scriptures, translated into different heathen tongues, but yet only in manuscript, are in constant use."

<sup>10</sup> The Greenlanders were converted to Christianity by the Danish Bishop, John Egede. He went to Greenland in 1721 with his son, Paul Egede, who composed both a grammar and a dictionary in the Greenlandish language, printed at Copenhagen, the one in 1750, the other in 1760. In the preface to the Dictionary, Paul Egede describes the extreme hardships to which he and his father were exposed during their residence in that country. Paul Egede passed fourteen years there.

<sup>11</sup> Concise Account, p. 23.

appear, that they translated the Scriptures into that language; for the Mohawk version of St. *Mark's* Gospel, which was printed in 1787, is accompanied with a Mohawk version of the *English Liturgy*, which must have been made therefore by a Missionary of the Church of England <sup>12</sup>. Lastly, a Mohawk version of St. *John's* Gospel was made by Captain Norton, who resided many years among the Mohawks, and assumed even a Mohawk name. *This* translation has been printed at the expence of the Bible Society.

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<sup>12</sup> The Society for the Propagation of the Gospel in Foreign Parts, which employs at present not less than *eighty-four* Missionaries, Catechists, and Schoolmasters, was by its charter intended to supply the British Plantations, which were unprovided with a maintenance for Ministers. But in the circuit of their establishment at Kingston, in Upper Canada, they have a chapel, in which divine service is performed for the Mohawks in their own language. The Mohawk translation, therefore, of our English Liturgy, accompanied with the Gospel of St. Mark, was probably made for the use of this or some similar chapel. See the Proceedings of the Society for 1810, p. 42.

## SECTION V.

*Result of the four preceding Sections, in respect to the Extent of the Services, which have been rendered by the British and Foreign Bible Society.*

IN the four preceding sections I have given an account of all the translations, which have been made of the Scriptures, as well in ancient as in modern times, throughout every part of the world; and have examined what additions have been made to the previously existing stock by the British and Foreign Bible Society. I will now therefore propose the following question:

*Has the British and Foreign Bible Society translated the four Gospels into any one language, into which they had not been previously translated?*

If this question can be answered in the negative, what will become of all those splendid descriptions, which have lately formed the grand attraction of this Society<sup>1</sup>? I do not here ask whether they

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<sup>1</sup> The languages which appear in the Society's list consist,

First, of languages in which the Scriptures had been already printed, and of which the Society has published or promoted new editions in *Great Britain*. Of this description there are *twelve*, namely, English, Welsh, Gaelic, Irish, Manks, French, Spanish, Portuguese, Italian, Dutch, Danish, and Greek; in all of which they have printed the New Testament, and in the six

have translated the *whole Bible* into any language into which it had not been previously translated; for it may be said, that they have not yet had sufficient time for that purpose. But as translators of the Scriptures generally begin with the New Testament, and make their commencement with *the four Gospels*, this portion of Scripture affords the fairest specimen for a comparison of what *this Society* has performed, with what *other Societies* and individuals had *previously* performed. Besides, when we are informed in general terms, that the Society has translated *the Scriptures* into such and such languages, into which they had never been translated before, we may naturally conclude, that at least *the four Gospels* are comprehended in the general assertion. To bring the question, which I

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first also the Old Testament. As this is exactly what was done by *one man*, Elias Hutter, two hundred years ago, it cannot be reckoned among the performances exceeding every thing which has been done *since the apostolic age*.

Secondly, of languages in which also the Scriptures had been previously printed, but of which new editions have been lately published *abroad*, namely, at Copenhagen, Stockholm, Berlin, &c. and to which the Bible Society has largely contributed, by affording a considerable portion of the necessary supplies. But, however beneficial the services thus rendered may have been, yet the sending of money *abroad* out of ample subscriptions provided *at home*, can again be hardly reckoned among the instances of very extraordinary exertion.

Thirdly, of languages into which the Scriptures have been lately translated *for the first time*. The claims therefore of the Society to editions of the Scriptures in languages of *this description* can alone constitute its title to that wonderful energy which reminds its advocates of the *Apostolic Pentecost*.



have above proposed, to such a decision, as will admit of no doubt, I will take the long catalogue of languages, which Mr. Vansittart has produced at p. 36, 37, of his second Letter to me. This catalogue has a kind of official authority, as given by a Vice-President of the Society; and may therefore be supposed to contain *every* translation, to which the Society can lay claim. *Twenty-five* languages in this catalogue are marked with an asterisk, which Mr. Vansittart explains by saying: “*The languages, marked with an asterisk, are those, into which the Scriptures are not known to have been before translated.*” These twenty-five languages therefore I will examine in the order in which Mr. Vansittart has placed them, with reference to the question now under consideration. But I must previously observe, that, as I cannot know what is doing in India, while I am now writing in England, every assertion in respect to the quantity of translation *made* in any language, can be founded only on the documents, to which I have now access. I appeal to the *last printed* accounts, both of this and other Societies, which I bring into the estimate. And, as both speakers and writers, who have given such splendid descriptions of what the Bible Society has done in respect to the translation of the Scriptures, must have founded them on the *same documents*, those documents must be the rule to decide between us.

The languages, into which the Scriptures, according to Mr. Vansittart, are not known to have been before translated, are, “*Mohawk, (in part new), Esquimaux, Calmuck, Malayalim, Chinese, Cin-*

“ galese, Bugis, Maldivian, Orissa, Persian, Persic,  
“ or pure Persian, Burman, Siamese, Afghan, Ja-  
“ gatai, Sanscrit, Seek, Telinga, Carnatica, Macas-  
“ sar, Rahkeng, Mahratta, Sinhala Pali, Baloch,  
“ and Pushtu <sup>2</sup>.” I will go through these several  
languages in the order here placed, and add such  
remarks as are necessary to determine, whether the  
question above proposed can be answered in the  
affirmative of any one of them <sup>3</sup>.

1. *Mohawk*, (in part new).—One Gospel, name-  
ly, that of St. John, printed by the Society, which,  
moreover, was not made at their suggestion: and  
this was nearly twenty years after the Gospel of St.  
Mark had been printed in the same language.

2. *Esquimaux*.—One Gospel printed by the So-  
ciety, extracted from a Harmony of the Gospels,  
made long before the Society existed.

3. *Calmuck*.—The Gospel of St. Matthew be-  
gun, but not finished, though parts of it were trans-  
lated forty years ago.

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<sup>2</sup> These twenty-five languages are contained in a catalogue,  
(consisting altogether of fifty-eight) which is superscribed,  
“ Languages or Dialects, in which the British and Foreign Bi-  
“ ble Sociey has been instrumental in diffusing the holy Scrip-  
“ tures.” Mr. Vansittart had said in his first Letter, that the  
Society had been *the means* of preaching the Gospel in *fifty-four*  
languages. He has added therefore to the list, but varied the  
expression.

<sup>3</sup> As most of the remarks, which will be made in the follow-  
ing catalogue have been already supported by quoted authority,  
and the most minute references, it will be unnecessary to *repeat*  
these quotations and references. But authority will be quoted  
for every assertion not already proved.

4. *Malayalim*.—The New Testament was translated into this language by a Syrian Bishop in Travancore, who was certainly not in the pay of the Bible Society. They can lay no claim therefore to the honour of the *Malayalim translation*. Nor have they an exclusive claim to the honour of *printing* it. We have already seen, that a copy of the four Gospels, in the *Malayalim translation*, was sent to *Serampore* to be printed, in 1807. Another copy was sent about the same time to be printed at *Bombay*: and to *this* edition the Bible Society has contributed by sending a supply of paper. How far the *Bombay* edition, which is only an edition of the *four Gospels*<sup>4</sup>, is *now* advanced, I cannot say: but, according to the *last printed* accounts, only the two first Gospels were then finished.

5. *Chinese*.—From Dr. Carey's Report of the state of the translations at the end of 1807, the Missionaries of *Serampore* were even *then* advanced very nearly to the end of St. John's Gospel: and this was more than a year before the Missionaries received any aid from the Bible Society. Consequently to their *Chinese translation* of the four Gospels, this Society can lay no claim. And even if it *could*, there is still a *prior* translation, which would prevent the claim of originality: for there is a *Chinese manuscript* of the Gospels preserved in the *British Museum*<sup>5</sup>.

<sup>4</sup> This appears from several passages of a Letter, printed in the Appendix to the Seventh Report, p. 25.

<sup>5</sup> Mr. Morrison, a Missionary in the service of the London Missionary Society, made a copy of this manuscript, and took it

6. *Cingalese*.—An edition of the New Testament in the Cingalese language is now printing in the island of Ceylon, and the Bible Society has sent paper for a thousand copies<sup>6</sup>. But this is so far from being a translation now made *for the first time*, that the very library belonging to the Bible Society contains an edition of the Cingalese New Testament, printed at Columbo in 1783<sup>7</sup>. And

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with him to Canton. “ It has proved of great advantage to him, that he copied and carried with him the *Chinese translation of the Gospels*, &c. preserved in the British Museum, which he now finds from his own increasing acquaintance with the language and the opinion of the Chinese assistants, to be exceedingly valuable, and which must, from the excellency of the style, have been produced by Chinese natives.” See p. xxi. of the “ Report of the Directors to the Missionary Society,” 1810. Another Chinese manuscript, containing the Epistles and Gospels for the whole year, according to the Roman Missal, together with the Psalms, translated by one of the Jesuit Missionaries, is mentioned by Le Long. *Bibl. sacra.* tom. I. p. 145.

<sup>6</sup> Seventh Report, p. 13.

<sup>7</sup> See the Appendix to the Sixth Report, p. 86, where the two following editions are mentioned as having been presented to the Society by Sir Alexander Johnstone, Chief Justice of the Island of Ceylon. ‘ The four Gospels in Cingalese, Columbo 1780.’—‘ The books of Genesis, Exodus, and a part of Leviticus, with the whole of the New Testament, Columbo, 1783.’ The latter edition is mentioned also in the Sixth Report itself, where it is said (p. 8) on the authority of Sir Alexander Johnstone, that “ nearly the first three books of the Old Testament, and the *whole of the New*, have been translated into the *Cingalese*, and printed at Columbo.” Sir Alexander adds, “ *at the expence of government.*” Whether this last expression applies to the edition of 1783, or to a re-impression of it, made



108 *Result of the four preceding Sections.*

the four Gospels, with which we are concerned at present, were printed at Columbo so early as 1739.

7. *Bugis*.—The patronage of *this* translation, which was undertaken by Dr. Leyden, belongs *exclusively* to the Bible Society. But, according to the last printed accounts, only the Gospel of *St. Mark* had been translated.

8. *Maldivian*.—This is likewise a translation, of which the patronage belongs *exclusively* to the Bible Society: but, according to the last printed accounts, nothing more had been translated than twenty-six chapters of *St. Matthew's Gospel*.

9. *Orissa*.—Not only the four Gospels, but the whole New Testament, had been translated, and even printed in this language, by the Missionaries at Serampore, before they received any aid from the Bible Society.

10. *Persian*.—Two Persian translations of the four Gospels were printed in 1657: and another Persian translation of the four Gospels was made by Colonel Colebrooke, before the Bible Society existed<sup>2</sup>.

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at the expence of our own government, since the island has been in our possession, I do not know.

<sup>2</sup> In addition to the *printed* translations, may be mentioned a version of almost the whole *New Testament* into the Persian language, which was made by Sebastiani, late Missionary in Persia. See Mr. Martyn's Sermon, called "Christian India," p. 22. Mr. Martyn says in the same place, that Antonio, another Roman Catholic Missionary, at Boglipoor, on the Ganges, has translated the Gospels and the Acts into the dialect of that district. I take the present opportunity of mentioning this trans-



11. *Persic, or pure Persian.*—There is no *language* now spoken in Persia by the name of *pure Persian*, and distinct from the *common Persian language*, any more than there is a *pure English language* distinct from the *common English*; though in Persia, as well as in England and every other country, the *same language* is spoken with greater or less purity, by different persons, and in different places. Now Sabat (who is at present in the pay of the Bible Society) being a native *Arabian*, introduced, as might have been expected, into his *Persian translation*, an admixture of Arabic words, and Arabic idiom. He is desired therefore, and accordingly “promises, to *revise* his Persian translation, and to produce one *more* simple and purely “*Persic.*” These are the words used in Mr. Brown’s Letter, dated Calcutta, March 15, 1810, and printed in the Appendix to the Seventh Report, p. 74. It is probably a misconception of this passage, which led Mr. Vansittart into the error of supposing, that Sabat was going to make a translation into another Persian *language*. At any rate, as this translation was only *promised* by Sabat, it can have no right to a place among the languages, in which the Society, according to Mr. Vansittart’s own expression, “*has been* instrumental in diffusing “the holy Scriptures.”

12. *Burman.*—Into this language nothing has been translated but some Scripture *Extracts*. Be-

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lation, as I did not know of it when I described the other Indian translations.

sides, it is quite inconsistent with the rules of the Society, to admit Scripture *Extracts* upon their list, though the Burman translation appears in their official catalogue<sup>9</sup>.

13. *Siamese*.—This is one of the languages, of which the Bible Society has the exclusive patronage: but, according to the last printed accounts, the translation *was not begun*.

14. *Afghan*.—Another language, of which the Society has the exclusive patronage: but, according to the last printed accounts, nothing more had been translated than eighteen chapters of St. Matthew's Gospel<sup>10</sup>.

<sup>9</sup> Seventh Report, p. 6, and Summary Account for 1811, p. 13.

<sup>10</sup> As this assertion does not agree with what is asserted of the Afghan translation in the Seventh Report of the Society, and hence I might be suspected of inaccuracy, it is necessary that I should give some explanation. In the Seventh Report, p. 7, it is said, that the Gospel of St. Matthew has "been *completed* in " the Pushto or Afghan dialect, and the Maldivian, excepting " the two last chapters." Now Dr. Leyden's Letter, printed in the Appendix, p. 115, is the official document on which these assertions must have been founded; and there we find the following statement: " Read Report of Translations into the " Pushto, Maldivian, Bugis, and Macassar Languages, by Dr. " John Leyden." Then follows Dr. Leyden's Letter, which begins thus: " I beg you will do me the favour to submit to the " Committee the accompanying papers, which I forward by way " of reporting progress in the translation of the Gospels, which " I undertook to superintend. They consist of the Gospel of " St. Matthew, from the beginning to the end of the 18th chapter, in the *Maldivian* languages. The *first* of these I regard " as very correct, and superior in point of style to any prose

15. *Jagatai, or original Turcoman*.—Again, a language exclusively in the patronage of the Society; but in which, according to the last printed accounts, the translation *was not begun*.

16. *Sanscrit*.—In this language, not only the four Gospels, but the whole New Testament, had been printed, as well as translated, by the Missionaries at Serampore, before they received any aid from the Bible Society.

17. *Seek*.—Into *this* language also the Missionaries of Serampore had translated the whole New Testament, before they received any aid from the Bible Society.

18. *Telinga*.—*One* translation into this language was certainly undertaken at the expence of the Bible Society: but it was not the *first* translation into that language. It was made by the late Mr. Des Granges, who resided at Vizagapatam, and was in the service of the London Missionary Society. But Mr. Des Granges, who died in the

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“ composition in the Afghan language. The *second*, or the “ *Maldivian*, has been corrected and collated with the Greek “ up to the two last chapters.” Dr. Leyden then mentions the *third* and *fourth* languages, namely, the Bugis and Macassar, into which the Gospel of St. Mark was translated: but he says not a word more of the Afghan or Pushto. Since therefore the term *Maldivian* is used both for the *first* and for the *second* language, it must have been written or printed by mistake in *one* instance. And since in the Seventh Report, it is said of the *Maldivian*, that the Gospel of St. Matthew had been completed “ excepting the two last chapters,” only *eighteen* chapters, as stated of the *first* mentioned language, should have been claimed for the Afghan or Pushto.

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summer of 1810, had only just finished before his death the three first Gospels; whereas the Missionaries of Serampore, not less than *a year* before that period, had finished the translation of the *whole New Testament* into the Telinga<sup>11</sup>.

19. *Carnatica*.—Into this language the Missionaries of Serampore had translated not only the four Gospels, but the whole New Testament, before they received any aid from the Bible Society.

20. *Macassar*.—This is another of the languages exclusively patronized by the Bible Society: but, according to the last printed accounts, nothing more had been translated than the Gospel of St. Mark.

21. *Rahkeng*.—This is the seventh and last, among the Asiatic languages, to which the Bible Society, according to the last printed accounts, could lay an exclusive claim. But, according to

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<sup>11</sup> See the Account given of the Telinga, in the second Section, under Class IV. Mr. Des Granges himself, in his Journal, dated November 20, 1805, says: “ We continue to get a *little more* acquainted with the Telinga, and with a little assistance “ can understand the *leading ideas* of the stories which the Brahmin write for us.” See the Transactions of the Missionary Society, Vol. II. p. 446. In the following October, 1806, Mr. Des Granges paid a visit to Serampore, and on that occasion the Missionaries there say: “ Brother Des Granges has consulted “ us about the meaning of several Telinga words, which were “ perfectly familiar with *us*, either as Bengalee or Sangscrit.” Per. Acc. No. XVII. p. 328. Now the Serampore Missionaries commenced *their* translation into the Telinga so early as 1804, (Brief Account, p. 49) and consequently before the translator, who was patronized by the Bible Society, had even *learnt the language*.

those very accounts, the translation into the Rahkeng was *not begun*.

22. *Mahratta*.—Into this language the Missionaries of Serampore, before any aid was received by them from the Bible Society, had translated not only the four Gospels, but the whole New Testament.

23, 24. *Sinhala Pali*, and *Baloch*.—These two names do not appear in the last printed official list of the Society, and therefore must be the result of later intelligence from India, to which Mr. Vansittart, as a Vice-President, has, of course, access. Consequently, they have no right to a place in a calculation, founded on official documents *already* laid by the Society before the public: for on those documents *alone*, all the splendid descriptions which have been *hitherto* made, and which it is the object of the present calculation to confute, have been founded. When I consider, however, that of the seven languages or dialects, introduced into the *last* Report, and placed on the Society's list, there were only *two*, into which a *complete* Gospel had been translated, and that there were *three*, into which *not a single chapter* had been translated, it is not very probable, that the same intelligence, which brings the *first* account of the *Sinhala Pali* and of the *Baloch*, should bring also the account that all four Gospels have been translated into these two languages <sup>12</sup>.

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<sup>12</sup> The *Pali* or *Bali* (for the word is written both ways) "is an ancient dialect of *Sanscrit*, which sometimes approaches



25. *Pushtu*.—*Pushtu* and *Pushto* are only different ways of writing the same word; and *Pushto*, as appears from the very words of the Seventh Report quoted in Note 10, is only another name for the *Afghan*, which Mr. Vansittart had reckoned before.

I have thus examined the *twenty-five* languages, of which Mr. Vansittart affirms in the first place, that “the British and Foreign Bible Society has been instrumental in diffusing the Holy Scriptures” in them; and in the second place, that they are languages “into which the Scriptures are not known to have been before translated.” From a comparison of the latter with the former affirmation, every man will conclude, that these *twenty-five* languages are languages, into which the Scriptures have been translated by *the instrumentality of the Bible Society*. And since the general term “*the Scriptures*” will be supposed to include *at least the four Gospels*, with which translators of the Scriptures almost always begin, every reader of Mr. Vansittart’s second Letter will conclude, that at least the *four Gospels* had been translated by the Bible Society into *twenty-five* languages, into which they

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very near the original.” Asiatic Researches, Vol. X. p. 281. Now in the Sanscrit we have *already* a translation of the New Testament. *Sinhala* Pali means nothing more than Pali written in the *Sinhala* (that is the Cingalese) character. Ibid. Whether there is any relation between *Bali* and *Baloch* I do not know, as Dr. Leyden, in his Dissertation, printed in the above-quoted volume of the Asiatic Researches, has not mentioned the latter term.

had never been *before* translated. And what is the result of the preceding examination? It is as follows :

*First ;* Of these twenty-five languages, the *Pure Persian* and the *Pushto* were inserted in Mr. Vansittart's list through mere *mistake* ; and the *Sinhala Pali*, and the *Baloch*, have no place in an estimate founded on documents already published <sup>13</sup>.

*Secondly ;* the translations into the *Siamese*, the *Rahkeng*, and the *Jagatai*, were, according to the last-printed accounts, *not begun*.

*Thirdly ;* Into the *Calmuck*, the *Afghan*, and the *Maldivian*, the Gospel of St. Matthew only had been undertaken, but according to the last-printed accounts not completed in any of them.

*Fourthly ;* Into the *Bugis* and the *Macassar*, one entire Gospel, viz. that of St. Mark, had been translated.

*Fifthly ;* In the *Mohawk* and *Esquimaux*, one Gospel, namely, that of St. John, has been *printed* by the Society. But the Society had no share in the *translation* of either ; and moreover the *Mohawk* Gospel of St. John was not the *first* Gospel which had been printed in that language.

*Sixthly ;* Into the *Telinga* language three Gospels were translated by Mr. Des Granges at the expence of the Society ; but the whole New Testa-

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<sup>13</sup> If it shall appear however from the next Report of the Society, that the four Gospels have been already translated into the *Sinhala Pali*, and the *Baloch*, I will allow an exception in favour of these two languages.

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ment had been *previously* translated into this language by the Missionaries of Serampore<sup>14</sup>.

*Seventhly*; Into the Burman language, only Scripture *Extracts* have been translated.

*Eighthly*; The remaining nine languages are,

(a) Persian and Cingalese, of which we had translations of the four Gospels before the Bible Society existed.

(b) Malayalim, translated by a Syrian Bishop in Travancore, who was certainly not in the pay of the Bible Society.

(c) Sanscrit, Orissa, Mahratta, Carnatica, Seek, and Chinese, into which the Missionaries at Serampore had translated the four Gospels long before they received any aid from the Bible Society.

I will repeat therefore the question—

*Has the British and Foreign Bible Society translated even the four Gospels into any one language, into which they had not been previously translated?*

The answer to this question is evidently, *No!*

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<sup>14</sup> The translation of the Baptist Missionaries preceded also the translation made by Anunderayer from the *Tamul* version. Even therefore if the Bible Society should claim Anunderayer's translation as their own, it is still not the *first* translation made into the Telinga. Indeed the Missionaries at Serampore had translated the four Gospels into Telinga in 1807, whereas Anunderayer did not join the Mission at Vizagapatam, till May 1808. See the Report of the Directors to the Missionary Society for 1810. Appendix, p. xli. And if *Telinga* means the same thing as *Telugian* (as I have been informed since I wrote note 13 to Sect. II.) the *whole Bible* was translated into this language by the German Missionary Schultze, so long ago as 1782.

I will propose a second question—

*Has the British and Foreign Bible Society, according to the last printed accounts, translated even two Gospels into any language, into which they had not been previously translated?*

The answer to this question is likewise, *No!* The proof is contained in the examination of the *first* question.

I will propose a third question—

*Into how many languages into which no parts of Scripture had been previously translated, has even one entire Gospel according to the last printed accounts been translated by this Society?*

The answer to this question is *two*, and *two only*, namely, the *Bugis* and the *Macassar*, into which the Society has translated the *shortest* of the four Gospels.

Lastly, as it is necessary that the Scriptures should be *printed*, before we can speak of their *dispersion* or *diffusion*, I will ask,

*Has the British and Foreign Bible Society, according to the last accounts, printed any one entire Gospel, in a language, into which the Scriptures, or portions of the Scriptures, had not been translated, either before this Society existed, or independently of this Society's assistance?*

The answer to this question is, *No!* For the *Bugis* and *Macassar* translations, according to the last printed accounts, had not been sent to press, nor does it appear, that even types were prepared for them. In the *Afghan*, the *Maldivian*, and the *Calinuck*, even the *translation* of the first Gospel was not completed; and in the *Siamese*, *Rahkeng*,

and Jagatai, not a chapter. The Mohawk and Esquimaux translations of St. John's Gospel, had indeed been *printed* by the Society. But the latter was extracted from a Harmony of the Gospels translated into Esquimaux before the Society existed: and the former was so far from being the *first* translation in the Mohawk, that the Gospel of St. Mark had been printed in that language nearly twenty years before. To the printing of one edition of the Malayalim Gospels the Society has largely contributed: but the *translation* had been made independently of its assistance. The Cingalese version is not now printing for the first time. In the Burman only *extracts* had been printed. In the Persian and in the Telinga, the printing was not begun; nor can it be said of either, that portions of the Scriptures had not been *previously* translated into those languages. Likewise in the Carnatica, the *printing* was not begun: and though it was begun in the Seek, yet the translations into both these languages were made by the Missionaries of Serampore without the aid of the Bible Society. Two Gospels in the Chinese language have been printed at Serampore: but the *translation* of all four Gospels into the Chinese was again made by the Missionaries without the aid of the Bible Society. In the Sanscrit, and the Orissa, the whole New Testament had been printed; but before any aid was received from the Bible Society. The same is true also of the Gospels in the Mahratta language. The Bible Society therefore, according to the last accounts, has not printed so much as *one entire* Gospel in *any one* language, into which the Scrip-



tures, or portions of the Scriptures, had not been translated, either before the existence of the Society, or independently of its assistance<sup>15</sup>.

Having thus redeemed the pledge which I had given in the "Inquiry" respecting the exaggerated statements of the Society's translations, I will now close the account, and reserve for a separate publication whatever observations it may be necessary to make in reply to the arguments, which have been advanced against my former pamphlet. For, as the avowed object of the present work is the examination of the *foreign* department, it would be quite inconsistent to enter at present into a second examination of the Society's operations *at home*. But as an answer to the arguments which have been brought against me on this subject will

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<sup>15</sup> In the Inquiry, p. 66, I promised to prove in a future Appendix to that pamphlet, "that the editions of the Scriptures *already printed*, or caused to be printed, by this Society, in "languages, into which *they had not been translated before*, so "far from amounting to FIFTY-FOUR, which the ambiguity "of Mr. Vansittart's expression, aided by the splendour of his "description might induce men to suppose amount to a very "few more than a *tenth* of that number." Let any one compare *this* position with that which I have last proved in the present section, and determine whether I have not fulfilled my engagement. As the position in the passage just quoted relates not to *translating*, but to *printing*, I might have reduced the number, not a few *more*, but a few *less* than a tenth of fifty-four. But I thought it necessary at that time to express myself with caution, lest a more minute examination should bring printed translations to light, with which I was then unacquainted. This minute examination, however, has shewn, that I conceded much more than was necessary.

be attended with much less trouble than the writing of the present work, I hope that, if my health permits, it will be ready in the course of a few weeks.

THE END.



